

wise (צָרַר) f. צָרָה Isa. 49:20. Impers. לִי צָר strait is to me, i. e. — (a) *I am in distress*, Psalm 31:10; 69:18; Judges 11:7.—(b) *I am in anguish, in a strait*, 1 Sa. 28:15; 2 Sa. 24:14.—(c) followed by לָלַח *I mourn* on account of something, 2 Sam. 1:26. In the same connection is used the fut. לִי וְצָרָה, see צָר No. II.

PUAL, part. קָצָר bound together, Josh. 9:4.

HIPHIL הִצָּר, inf. הִצֵּר, fut. יִצֵּר 1 Ki. 8:37, *to press upon*, Jer. 10:18; *to besiege*, Deut. 28:52; 1 Ki. 8:37; *to bring into distress, to afflict, to vex*, Nehem. 9:27. To the active signification are also rightly referred—(a) 2 Chr. 28:22, קָצַר לוֹ “in the time when they distressed him.” 2 Ch. 33:12, and—(b) אִשָּׁה קָצְרָה a parturient woman (pr. pressing upon the fetus), Jer. 48:41; 49:22.

Derivatives, צָר, צָרָה, צָרָה, צָרָה [also צָר, and pr name צָר].

צָרָה & צָרוֹר m. pl. צָרוֹת (Gen. 42:35)—(1) a bundle, 1 Sa. 25:29; Cant. 1:13; specially, a bundle of money, a purse, Gen. 42:35; Pro. 7:20. As in the passage Prov. 26:8, see סִרְיָוֶטָה.

(2) i. q. צָר No. 1, a stone, a little stone, 2 Sam 17:13; Amos 9:9 (where others understand grain).

(3) [Zeror], pr. n. m. 1 Sa. 9:1.

צָרָה see צָרָה.

צָרָת (perhaps for צָרָת “splendour”), [Zereth], pr. n. m. 1 Chron. 4:7.

צָרַת הַשָּׁחַר (“the splendour of the morning,” see the preceding word), [Zareth-shahar], pr. n. of a town of the Reubenites, Josh. 13:19.

ק

Koph, the nineteenth Hebrew letter; when it stands as a numeral, i. q. a hundred. The name קוף, Arab.

كاف denotes the hole of an axe, and this agrees well with the form of this letter in the Phœnician and Hebrew alphabets. Its pronunciation differs from כ whether with or without dagesh, in that the sound of ק is produced from the back part of the palate near the throat with more effort; similarly to ט, see page CCCXVI.

Koph is interchanged with the other palatals כ, פ, as has been shewn above (pp. CL, A, and CCCLXXVIII, A); it is also found to pass over to the gutturals, so that the roots קָטַר, עָטַר No. 1, to burn incense, are kindred. Also in the primary elements at least of the language, k appears also to have changed to t (just as children beginning to talk often substitute t for k as being easier of pronunciation); and thus kindred to one another are פָּתַח and פָּתַח to open, שָׁתָה and שָׁתָה to drink, אֶתֶר Ethiop. פֶּתַר to interpret, אֶתֶר and the lost אֶתֶר (whence the suff. תָּ) thou; comp. κόπτω and τύπτω; quattuor and térrapes.

קָא m. (from the root קוא), vomit, Pro. 26:11.

קָאָת with the art. הַקָּאָת Lev. 11:18; Deu. 14:17; const. st. קָאָת f. a bird found in marshes (Levit. and Deut. locc. citt.) and inhabiting deserts, Isa. 34:11; Zeph. 2:14; Ps. 102:7; according to several old translators, the pelican; Aram. and Arab. كَقَا, صَمَا, تينى, prob. so called from its vomiting, as this very voracious bird is accustomed to vomit sea-shells

and other things which it has swallowed. [So in Thesaur. from קוא.]

קָב m. prop. a hollow vessel (see the root קבב No. 1; compare cupa, Engl. a cup); hence a cab, used as a measure of dry things, 2 Ki. 6:25; according to the Rabbins, the sixth part of a seah (קָבָה); comp. Gr. κάβος, i. e. χοϊνίξ.

קָבָב kindred to the roots קָבָב, קָבָב No. II, to MAKE GIBBOUS AND HOLLOW—(1) i. q. קָבָב to hollow out; hence also, to arch, to vault (comp. קָבָב, פָּוּ = פָּוָה) i. q. Arab. كَبَّ Conj. II, Ch. كَبَب. Hence קָבָה, קָבָה.

(2) metaph. i. q. קָבָב No. 3 (which see), to curse, to execrate (prop. to pierce, to perforate). Hence pret. inf. and imp. Nu. 23:8, seq. Imp with suff. and Nun epenth. קָבָבוּ Nu. 23:13.

קָבָה f. the rough stomach of ruminating animals, echinus, for קָבָה, so called from being hollow, see the root קָבָב, Deu. 18:3. (Arab. كَبَّة and كَبَّة.)

קָבָה with suff. קָבָהָה Num. 25:8 (for קָבָה) either the anus, i. q. Ch. קָבָה (from the root קָבָב to perforate), or vulva (compare קָבָה); so LXX., Vulg.

קָבָה f. tent, bedchamber, so called from its arched form, occurring once, Num. 25:8. (Arab. كَبَّة id.; also vault, whence the Spanish alcova, Germ. Alcoven [Eng. alcove].) Root קָבָב No. 1.

קָבָב m. collection, a throng, company, Isa

57:13, קבוציך "thy companies," sc. of thy idols. Compare verse 9. Root קבץ.

קבורה f.—(1) sepulture, burial, Jer. 22:19. (2) sepulchre, grave, Gen. 35:20; 47:30. Root קבר.

קבל not used in Kal, prop. TO BE BEFORE, IN FRONT, OVER AGAINST (Arab. قبل front, قبل before); hence, to come from before, to come to meet, Arab. قبل.

PIEL קבל.—(1) prop. to receive any one (one who comes to meet one, Arab. قبل), 1 Ch. 12:18; any thing, i. q. לקח, but only in the later [?] Hebr., 2 Ch. 29:16, 22; Ezr. 8:30 (opp. to reject); Job 2:10; Est. 4:4; 9:23, 27; to receive instruction, Pro. 19:20.

HIPHAL, intransitive, to be opposed, stand over against one another, Ex. 26:5; 36:12. Arab. Conj. III. id.

Derivatives, קבל, קבל.

קבל [Ch.] only in PAEL, to take, to receive, Dan. 2:6; 6:1; 7:18. Hence—

קבל and קבל Chald. prop. the front. Hence לקבל prep., with suff. לקבלך.

(1) over against, Dan. 5:5.

(2) before, Dan. 2:31; 3:3; 5:1.

(3) on account of: i. q. קבלי Dan. 5:10; Ezr. 4:16. Followed by ו it becomes a conj. because, propterea quod, quia, Ezr. 6:13. But more often according to the Chaldee verbosity in expressing particles, there is used for this more fully and pleonastically, ו קבל pr. on this very account because (just like the Germ. albiweil, in the language of jurisconsults), for the simple because, Dan. 2:40; 6:5, 11, 23, and relat. for which cause, Dan. 2:10. (The ancient interpreters, and some of the moderns, as of late Rosenm., render it in some places, such as Dan. 2:40, 41, 45, in the same manner, that; but this signification is neither to be approved of, nor is it more suitable to the context than that already given.) ו קבל for that very cause, Dan. 2:12, 24. Compare Ch. כל No. 4.

קבל (of the form קבל) or, according to other copies קבל (kōbāl) i. q. prec. Ch. before, 2 Ki. 15:10, קבל "before the people."

קבל something opposite, Arab. قبل; whence, Eze. 26:9, קבלי "the striking of that which is opposite," i. e. the battering ram for beating down

walls. Other copies have קבלי kobollo, which is no amiss (see קבץ); but there are grammatical reasons against קבלי, as given by J. H. Michaëlis and V. d. Hooght.

קבע.—(1) i. q. קבע, קבע TO BE HIGH AND ROUNDED AT TOP, as a mound, the head, Arab. قبع to be gibbous; whence קובע, i. q. פובע a helmet, קבעת a cup, קבעת tiara. Compare Gr. κυβή. From these nouns all of which denote things serving to cover, comes—

(2) the meaning of hiding (Arab. قبع to hide, as the head in a garment, a flower in its calyx); and hence it is figuratively to deceive, to defraud any one (compare קבץ, Mal. 3:8, 9; followed by two acc. to despoil any one of any thing, Prov. 22:23.

Derivatives, see under No. 1.

קבעת f. cup, calix, calyx, both of a flower, κάλυξ (Arab. قبة; compare קובע and קובע), and also for drinking from, κάλιξ; hence, Isa. 51:17, 22, קבעת פוס "the chalice of the cup." Abulwalid understands the froth and dregs of the cup (from the idea of covering), but the explanation already given is the better.

קבץ fut. קבץ prop. TO TAKE, TO GRASP WITH THE HAND (Arab. قبض to take with the tips of the fingers; قبض to catch with the hand, قبض id.; comp.

Aram. קבץ קבץ to compress; and Hebr. קבץ, קבץ; hence to collect, Gen. 41:48.—(a) things, Deuter. 13:17; Prov. 13:11.—(b) persons, to congregate, 2 Sam. 3:21; 1 Ki. 18:19; 20:1. Metaph. Psalm. 41:7, "his heart (the wicked man's, who comes to see me) קבץ און לו gathers iniquity to itself," i. e. matter for calumny.

NIPHAL, to be gathered, collected, Eze. 29:5; to be congregated, to congregate selves, Isa. 34:15; 43:9; 49:18; 60:4; and frequently.

PIEL—(1) to take with the hand, to take hold of, to receive (opp. to קבץ), Isa. 54:7.

(2) to collect—(a) things, as grapes, Isaiah 62:9; water, Isa. 22:9.—(b) persons, to congregate, Deu. 30:3, 4; Jer. 31:10; often used of Jehovah bringing back exiles, Jer. 23:3; Isa. 40:11.

(3) i. q. קבץ No. 3; to gather to oneself, to draw in, to withdraw, Joel 2:6; Nah. 2:11. See קבץ.

PUAL, part. f., gathered together, Eze. 38:8.

HITHPAEL, to gather selves together, Josh. 9:2; Jud. 9:47.

Hence קבץ, קבץ, קבץ; and the three nouns which follow.

Lev. 11:43-45; 19:2 (see above); Deu. 7:6 (comp. verse 5); followed by a dat. (consecrated to Jehovah), Deu. 14:2, 21; 26:19.—(d) of holy places, Ex. 29:31; Lev. 6:9, 19, etc.; of days sacred to God (with the addition of לאלהים), Neh. 8:10, 11. Hence קדוש a holy place, a sanctuary, Isaiah 57:15. Psa. 46:5, קדוש מקדשי עלון "the holy place of the habitations of the most High."

Pl. קדושים—(1) as a singular (pl. majest.), most holy, used of Jehovah, Hos. 12:1; Josh. 24:19; Pro. 9:10; 30:3.—(2) as a plural, holy ones, i. e.—(a) angels, especially in the later writers (see קדושים), Dan. 8:13; Job 5:1; 15:15; Zec. 14:5; Ps. 89:6, 8; perhaps Deu. 33:3.—(b) pious worshippers of God [saints], Ps. 16:3; 34:10; Deu. 33:3; specially the Jews (see קדושים), Dan. 8:24.

קנר—(1) TO KINDLE fire. (Arabic قدح to strike fire. It seems to be of the same stock as קנר). Jer. 17:4; Isa. 50:11; 64:1.

(2) to be kindled, to burn, Deut. 32:22; Jer. 15:14.

Derivatives, קננה, and—

קננת f. a burning fever, Levit. 26:16; Deut. 28:22.

קרים m.—(1) the part opposite, in front. Hab. 1:9, קרימה "forwards" (vormwärts).

(2) the east, the eastern quarter of the sky, i. q. קרם, Ezek. 47:18; 48:1. (Compare אחר No. 2.) Hence poet. for the fuller קרים רוח east wind, by far the most violent in western Asia and the adjoining seas, Ps. 48:8; Job 27:21; Isa. 27:8; Jer. 18:17; Eze. 27:26; scorching plants and herbage, Gen. 41:6, 23; Jon. 4:8. Metaph. i. q. קריה of anything which is vain and at the same time pernicious, Hos. 12:2; Job 15:2.

קדוש Ch. adj. i. q. Heb. קדוש holy—(a) used of God, or any deities. אלהיו קדושים the holy gods, Dan. 4:5, 6; 5:11.—(b) of angels. Dan. 4:10, עיר וקדוש "a watcher (an angel) even a holy one." Pl. קדושים holy ones, i. e. angels, Dan. 4:14 (see קדושים No. 2, a).—(c) used of the Jews, Dan. 7:21; fully קדושים עליזים those who are sacred to the Most High, Dan. 7:18, 22, 25; compare 3 Esdr. 8:70, τὸ σπέρμα τὸ ἅγιον.

קדם not used in Kal, Arab. قدم to precede, to go before, Med. Damma, to precede in time, to be ancient.

PIEL קדם—(1) TO PRECEDE, TO GO BEFORE, Ps. 68:26. Followed by an acc. of pers. Psalm 89:15. (Arab. قدم id.)

(2) to get before, come before any one (φθάσει), followed by an accusative, Psalm 17:13; 119:148, קדמו עיני אשמות "my eyes get before the watches of the night," i. e. I wake up before the watches of the night are gone. Absol. Jonah 4:2, "thus קדמתי לברתי I anticipated (the danger which threatens me) by fleeing to Tarshish." Hence to do

before (Arab. قدم), and to do early, in the morning (Chald. מִבֹּרַח for the Heb. הַשְּׁקִים). Psalm

119:147, קדמתי בגשף "I rise in the morning with the dawn." Others take it, I anticipate in the dawn, sc. the dawn itself; but this is rather harsh. Hence—

(3) to rush on, suddenly and unexpectedly, Ps. 18:6, 19.

(4) to meet, to go to meet any one, followed by an acc. of pers., especially to bring aid, i. q. to succour, Ps. 59:11; 79:8; Job 3:12; differently, Isa. 37:33, לא יקדמנה מגן "a shield shall not come against it" (the city), it shall not be turned against it. Job 30:27. Followed by א of the thing, to bring any thing to meet any one, Ps. 95:2; hence to succour any one with any thing (see א C, 1, a), Deut. 23:5; Mic. 6:6; Neh. 13:2; followed by two acc. Ps. 21:4.

HIPHIL—(1) to come before any one in good offices, to make any one a debtor by being beforehand in kindness with him (compare used of such a kindness, see Schult. on Job, p. 1183), Job 41:3.

(2) i. q. Pi. No. 3, to fall upon (as calamity), Am. 9:10; followed by קער.

Derivatives, קרים, קרימים, קרימאל, קרים.

קרים m.—(1) pr. that which is before, adv. before, Ps. 139:5. Hence—

(2) the east, the eastern quarter (comp. אחר), Job 23:8, מקרים from the east, Gen. 2:8; 12:8. מקרים prep. eastward of any place, Gen. 3:24; Nu. 34:11; Josh. 7:2; Jud. 8:11. בני קרים "the sons of the east," are the inhabitants of Arabia Deserta, which stretches eastward of Palestine to the Euphrates; now called

בדיה الشام the desert of Syria, Job 1:3; Isa. 11:14; Jer. 49:28; Eze. 25:4; 1 Ki. 5:10; Jud. 6:3, seqq.; hence קרים ארץ Gen. 25:6, and קרים ארץ Genesis 29:1, of Arabia Deserta; הרי קרים the mountains of Arabia, Genesis 10:30 (see under the word משא). Sometimes קרים also includes Mesopotamia and Babylonia, Numb. 23:7, and Isa. 2:6, מלאו מקרים "they are full of the east," i. e. of superstitions and sorceries brought from the east or from Babylonia.

(3) used of time, ancient time, poet. i. q. עולם

No. 2. (Arab. **قَدَم** ancient time, **قَدِيمًا** of old, anciently). Ps. 44:2; Isai. 23:7. **מִקְדָּמָם** from of old, anciently, Ps. 74:12; 77:6, 12. **מְלִכֵי קָדָם** ancient kings, Isai. 19:11; **יְמֵי קָדָם** ancient times, Ps. 44:2. Used even of eternity, of that at least which has no beginning, e. g. **אֲלֵהִי קָדָם** Deu. 33:27; **יֹשֵׁב קָדָם** he who sits on the throne from eternity, Ps. 55:20. It is used also — (a) adverbially for, of old, Jer. 30:20; Lam. 5:21; i. q. **לְפָנַי**, **לְפָנֶיךָ**. — (b) it becomes a prep. before, Proverbs 8:22. — Pl. const. **קָדָמַי** beginnings, Prov. 8:23.

קָדָם id.; whence **קָדְמָה** eastward, Gen. 25:6; Ex. 27:13.

קָדָם, **קָדָמָה** Ch. prop. the front part (Arab. **قَدَام**); hence it becomes a prep.—(1) before, i. q. Hebr. **לְפָנַי** Dan. 2:9, 10, 11; 3:13, and frequently; used of time, Dan. 7:7. Suffixes of the pl. form are added, as **קָדְמֵיךָ**, Dan. 5:23; **קָדְמוֹתַי**, 4:5; **קָדְמֵיהוֹן**, 4:4 (comp. Syr. **مَقَام** **مَقَامِي** answers to the Heb. **מִפְּנֵי**, **מִמֶּנּוּ**, and is put after verbs of taking, commanding, Dan. 2:6, 15; 6:27; 5:24, “the hand was stretched out **מִפְּנֵי** from before me,” von gegen mir über her.

קָדְמָה f. beginning, origin, Isa. 23:7, **מִיְמֵי קָדָם**, **קָדְמָה** “whose origin (is to be sought) of ancient days” (speaking of Tyre); a former, pristine state, Eze. 16:55. Constr. state becomes a prepos., and, by omission of **אֲשֶׁר**, a conj. before that, Ps. 129:6.

קָדְמָה Ch. former time; hence **מִקְדָּמַת דְּנָה** Dan. 6:11; **מִקְדָּמַת דְּנָה** Ezr. 5:11, formerly.

קָדְמָה (“eastward”), [*Kedemah*], pr. n. of a son of Ishmael, Gen. 25:15.

קָדְמָה i. q. **קָדָם** No. 1, 2; only in constr. state, to the east of a place, Gen. 2:14 (compare **אֲשֶׁר**); 4:16; 1 Sam. 13:5; Eze. 39:11.

קָדְמוֹן f. **קָדָם** adj. (from **קָדָם**), eastern, oriental, Eze. 47:8.

קָדְמוֹת (“beginnings”), [*Kedemoth*], pr. n. of a town of the Reubenites, Josh. 13:18; 21:37; 1 Ch. 6:64; with a neighbouring desert of the same name, Deu. 2:26.

קָדְמִי Ch. first. Pl. Dan. 7:24; f. emphat. state **קָדְמִיתָא** Dan. 7:4; pl. **קָדְמִיתָא** Dan. 7:8.

קָדְמִיאל (“he who is before God,” i. e. servant of God), pr. n. m. Ezr. 2:4; 3:9; Neh. 7:43; 9:4; 10:10; 12:8.

קָדְמָנִי m. **קָדָם**, f. adj.—(1) in front, anterior. Eze. 10:19; 11:1; hence—

(2) oriental, eastern. **הַיָּם הַקָּדְמָנִי** the eastern sea, i. e. the Dead Sea, opp. to the western, i. e. Mediterranean, Eze. 47:18; Joel 2:20.

(3) old, ancient, Eze. 38:17. Pl. **קָדְמָנִים** the elder (amongst contemporaries), Job 18:20. Sing. collect. 1 Sam. 24:14, **מִשְׁלַּי הַקָּדְמָנִי** “the proverb of the ancients.” Pl. f. **קָדְמָנִית** ancient, former, past things, Isa. 43:18.

(4) [*Kadmonites*], pr. n. of a Canaanitish nation, Gen. 15:19.

קָדְקָד m. with suff. **קָדְקָדוֹ** Job 2:7, and **קָדְקָדוֹ** Ps. 7:17 (where, however, other copies have **קָדְקָדוֹ**, the top of the head (so called from the hair being there divided and separated; compare Germ. *Scheitel*, die Haare scheiteln; root **קָדַד** No. 1), Gen. 49:26; Deut. 33:16; fully **קָדְקָדוֹ שֶׁשֶׁר** the hairy crown of the head. Ps. 68:22. Arab. **مَقْد** part of the head, from the crown to the neck.

קָדַד — (1) TO BE FOUL, TURBID, used of streams, Job 6:16; hence to go in filthy garments, as mourners, Job 5:11; Jer. 14:2. Part. **קָדַד** Ps. 35:14; 38:7; 42:10. (Arab. **قَدِر**, **قَدِر** to be squalid, and **كَدِر** to be turbid, turbulent. Compare **קָדַד**.)

(2) to be of a dirty, blackish colour, as of a sunburnt skin, Job 30:28; to be darkened, as the day, the sun, the moon, Jer. 4:28; Joel 2:10; 4:15; Mic. 3:6.

HIPHIL—(1) to cause to mourn, Eze. 31:15.

(2) to darken (the sun, or the stars), Eze. 32:7, 8. HITHPAEL, to be darkened, (as the heaven), 1 Ki. 18:45.

Derivatives, **קָדַד**—**קָדְדָנִי**.

קָדָר (“black skin,” “black skinned man,” [*Kedar*], pr. n. of a son of Ishmael, Gen. 25:13; and of an Arabian tribe sprung from him, Cant. 1:5; Isa. 42:11 (where it is joined with a fem.); 60:7; Jer. 49:28; Eze. 27:21; more fully called **קָדָר** Isa. 21:17; by Pliny (H. N. 5:11), *Cedrei*. The Rabbins call all the Arabians universally by this name; whence **לִשְׁוֹן קָדָר** Rabbin. used of the Arabic language.

קָדְרוֹן (“turbid,” compare Job 6:16), [*Kiaron*], pr. n. of a stream with a valley of the same name flowing between Jerusalem and the mount of Olives, and emptying itself into the Dead Sea, 2 Sa. 15:23; 1 Ki. 2:37; 15:13; 2 Ki. 23:4; Jer. 31:40

קַדְרוּת f. *obscurity* (of the heaven), *darkness*, Isa. 56:3.

קַדְרוּתָא adv. *in a mourning dress*, Mal. 3:14.

קָדַשׁ & קָדַשׁ (Nu. 17:2) fut. יִקְדַּשׁ.—(1) TO BE PURE, CLEAN, prop. used of physical purity and cleanliness (see Hithp. No. 1, and adj. קָדוּשׁ); hence—

(2) to be holy, sacred (so in all the cogn. languages, Arab. قدس id.).—(a) used of a man who devotes himself to any God, and therefore accounts himself more holy than the common people. Isaiah 65:5, קָדַשְׁתִּי לְךָ "I am holy unto thee," for קָדַשְׁתִּי לְךָ; used of those who were consecrated by touching sacred things, Ex. 29:37; 30:29; Lev. 6:11, 20.—(b) used of things destined for holy worship, Num. 17:2, 3; Ex. 29:21; or which were consecrated by touching holy things, 1 Sa. 21:6; Hag. 2:12; or which were devoted to the sacred treasury, Deu. 22:9.

NIPHAL—(1) to be regarded as holy; to be hallowed (as of God), followed by הֵאָרָא Levit. 10:3; 22:32; also to shew oneself holy in any thing, either by bestowing favours, Ezek. 20:41; 28:25; 36:23; 38:16; 39:27; or in inflicting punishments, Ezek. 28:22; Nu. 20:13; compare Isa. 5:16.

(2) to be consecrated (used of the holy tent), Ex. 29:43.

PIEL קָדַשׁ—(1) to regard any one as holy, as God, Deu. 32:51, a priest, Lev. 21:8; the sabbath, Ex. 20:8.

(2) to declare holy (used of God), e.g. the sabbath, Gen. 2:3; the people, Lev. 20:8; 21:8; also to institute any thing sacred, as a fast, Joel 1:14; 2:15 (to which answers קָרָא), a general assembly, 1 Ki. 10:20.

(3) to consecrate a priest, Exod. 28:41; 29:1; 1 Sa. 7:1; the altar, temple, Ex. 29:36; 1 Ki. 8:64; the people of Israel, Exod. 19:10, 14; Josh. 7:13; a new building, Neh. 3:1; a mountain (by separating it from profane things), Ex. 19:23. Hence to inaugurate with holy rites, as a sacrifice, Ex. 13:2; soldiers for battle, Jerem. 51:27. Compare Hiphil. קָדַשׁ מִלְחָמָה to consecrate war, to inaugurate (with sacred rites), compare Psa. 110:3; 1 Sam. 7:9, 10; Joel 4:9; Jerem. 6:4; Mic. 3:5.

PUAL, part. consecrated, used of priests and holy things. Eze. 48:11; 2 Ch. 26:18; 31:6. Isa. 13:3, קָדַשְׁתִּי any consecrated ones," i.e. soldiers whom I myself have inaugurated for war, comp. Jer. 51:27.

פָּדַח.—(1) i. q. Piel No. 1, Isaiah 8:13; 29:23; Nu. 20:12.

(2) i. q. Piel No. 2, to declare any one holy, Jer. 1:5; 1 Ki. 9:3.

(3) i. q. Piel No. 3, to consecrate to God, Lev. 27:14, seqq., Jud. 17:3; 2 Sa. 8:11.

HITHPAEL—(1) to purify, to make oneself clean (by holy washings and lustrations). 2 Sam. 11:4, וְהִיא מִתְקַדְּשֶׁת מִטִּמְאָתָהּ "and she purified herself from her uncleanness;" Ex. 19:22; 2 Chr. 5:11; 29:15; comp. Kal No. 1.

(2) to shew oneself holy, Eze. 38:23.

(3) to be celebrated, as a feast, Isa. 30:29.

Derivatives, קָדַשׁ, קָדַשׁ, קָדַשׁ, קָדַשׁ, קָדַשׁ, קָדַשׁ.

קָדַשׁ m.—(1) a sodomite, pr. consecrated, sc. to Astarte or Venus, and prostituting himself in her honour, Deut. 23:18; 1 Ki. 14:24; 15:12; 22:47; Job 36:14. Fem. קָדַשְׁתִּי consecrated (to Venus), hence a harlot, Gen. 38:21, 22; Deu. 23:18; Hos. 4:14. As to the libidinous worship of Venus amongst the Babylonians, see Lucian, De Dea Syria; compare Nu. 25:1, seqq.

(2) קָדַשׁ Gen. 14:7; 16:14; and fully קָדַשׁ Gen. 34:4; Deu. 1:2, 19; 2:14; [Kadesh, Kadesh-barnea], pr. n. of a town in the desert to the south of Palestine, see Relandi Palæstina, p. 114. Hence קָדַשׁ מְדִבְרָא Ps. 29:8.

קָדַשׁ ("sanctuary"), [Kedesh], pr. n.—(1) c a town in the southern region of the tribe of Judah, Josh. 15:23.—(2) of another in the tribe of Naphtali, Josh. 12:22; 19:37; 21:32; Jud. 4:6; 1 Chr. 6:61; with הַיַּרְדֵּן par. קָדַשָׁא Jud. 4:9; and קָדַשָׁא Jud. 4:10.—(3) of a town in the tribe of Issachar, 1 Chr. 6:57; also called קָדַשִׁיו Josh. 19:20; 21:28.

קָדַשׁ once קָדַשָׁא Dan. 11:30; with suff. קָדַשְׁ plur. קָדַשִׁים (kōdashim), with art. and pref. הַקָּדָשִׁים, Lev. 22:4; קָדַשִׁים Neh. 10:34; but with suff. קָדַשִׁי Eze. 22:8; קָדַשִׁי 2 Ch. 15:18 (comp. Ewald, Gramm. Crit., p. 335), and קָדַשִׁי Nu. 5:10, m.

(1) holiness, Ps. 60:8; 89:36; Am. 4:2. Often added to another noun in the gen. instead of an adj., as קָדַשִׁי שְׁמִי my holy name, Lev. 20:3; 22:2; קָדַשִׁי הַר Ps. 2:6; Isa. 11:9; קָדַשִׁי שְׂמֹנֶתֶתֶת Psa. 89:21; קָדַשִׁי קְדוּתֵי thy holy garments, Exod. 28:2, 4; קָדַשִׁי רִיחַ thy holy Spirit, Ps. 51:13; קָדַשִׁי אֲבִנֵי Lam. 4:1, holy gems, an image of the nobles of the people, with an allusion to the breast-plate of the high priest.

(2) concr. what is holy, a holy thing. Lev. 12:4; 21:6, וְהָיָה קְדוּשָׁתָם "and let (the priests) be holy," Jer. 2:3; a thing consecrated to God, especially in pl. הַקָּדָשִׁים Lev. 21:22; 22:2, 3, 15. כֶּסֶף הַקָּדָשִׁים silver consecrated in the temple, 1 Ch. 26:20.

(3) a sanctuary; used of the holy tabernacle, Exod. 28:43; 29:30; 35:19; 39:1; and the temple, Psa. 20:3; Dan. 8:14; specially of the body of

fast, tying fast, is applied to strength. See חזק, חזק, No. 3; also the Germ. *Stränge*, i. e. ropes, strength, and *entzungen*, all of which are derived from the notion of binding fast). Hence קו No. 2.

(3) *to expect, to await* (perhaps from enduring, remaining, which differs but little from the notion of strength; comp. חזק No. 7), with acc. part. Kal קוה Ps. 25:3; 37:9; 69:7; see Piel.

PIEL קוה i. q. Kal No. 3, *to expect* anything; followed by an acc. Job 30:26; אף Ps. 27:14; 37:34; ל Jer. 8:15; 14:19. Specially—(a) קוה אמת יהוה Ps. 25:5; 39:8; 40:2; קוה ליהוה Prov. 20:22; אף Ps. 27:14; 37:34, to expect Jehovah, i. e. his aid, to fix one's hope on him.—(b) *to lie in wait* for any one; followed by a dat. Ps. 119:95; accus. (קוה) Ps. 56:7.

NIPHAL, *to be gathered together* (prop. mutually to expect one another, see Piel; or as others take it, to be wound together; See Kal No. I), used of nations, Jer. 3:17; of waters, Gen. 1:9.

Derivatives, קוה, קוה, קוה, קוה, and—

קוה 1 Ki. 7:23 [Zec. 1:16; Jer. 31:39, constr.] קוה for קוה

קוה Isa. 61:1; see קוה קוה.

I. קוה i. q. קוה and קוה to LOATHE, followed by א of the thing. Pret., Eze. 18:47. Fut., קוה Ps. 95:10.

NIPHAL, id., followed by קוה Eze. 20:43; 36:31. Once קוה, for קוה Eze. 6:9.

HITHPALEL, קוה id. Psa. 119:158; followed by א 139:21.

II. קוה or קוה i. q. Arab. قَطَّ TO BE CUT OFF. Job 8:14, אשׁר קוה בְּסֵלוֹ "whose hope is cut off." [Referred to קוה in Thes.]

קוה an unused root, which undoubtedly had the signification of *calling* (Arab. قَال to say. To this agree Sanscr. *kal*, to sound, Gr. *καλέω*, compare *κέλωμαι*, *κελεύω*, Latin *calo*, *calare*, whence *calendæ*, English, *to call*. It appears to be kindred to קוה which see.) Hence—

קוה masc. plur. קוה and קוה—(1) *the voice*, whether of animals, Job 4:10; or of men, both speaking, Gen. 27:22; and crying out, in joy or in sorrow (see קוה p. DLXVIII, A); or also of God, either speaking, Gen. 3:8, 10; or thundering, whence קוה often used of thunder, Ps. 29:3, seqq. קוה גוה Gen. 39:14; and in acc. קוה גוה Eze. 11:13; Ezra 10:12, with a loud voice. קוה אקוה Ex. 24:3, with one voice. קוה with my (full) voice, Ps. 3:5; 142:2.

Specially, observe the phrases—(a) קוה גוה to give forth the voice, Gen. 45:2; Ps. 134:12; used of Jehovah, to thunder, Ps. 77:18. Followed by א to call, Pro. 2:3; א קוה גוה to proclaim in any land, Ch. 24:9.—(b) קוה גוה prop. to utter (any thing) with the voice, i. q. the preceding (compare קוה גוה page DCXII, B, and the observations there), Jerem. 12:8; of thunder, Ps. 46:7; 68:34.—(c) קוה גוה see קוה. Sometimes קוה is put ellipt. for a voice, sc. is heard, Isaiah 13:4; 52:8; 66:6; Jer. 50:28; Job 39:24.

(2) *rumour*, Gen. 45:16; Jer. 3:9.

(3) of inanimate things, *sound, noise*, as of water, rain, a multitude, 2 Sa. 15:10; Eze. 1:24; Isa. 13:4; 33:3. קוה גוה Isa. 29:6, with a great noise. קוה is used of *speech, words* (comp. קוה), Ecc. 5:2.

קוה (prob. i. q. קוה "the voice of Jehovah"), [Kolatah], pr. n. m.—(1) Jer. 29:21.—(2) Neh. 11:7.

קום fut. קום; apoc. קום, pret. once in the Arabic manner, קום Hos. 10:14—(1) TO ARISE (Arab. قام, Syr. قام id.), from a seat, from bed, Gen. 19:1; 23:3; Lev. 19:32, etc. Sometimes with the verbosity common in such cases amongst the Orientals, it is pleon. prefixed to verbs of going, going forward, and of setting about any thing with impulse, Genesis 22:3, קום וקום "he arose and went." Job 1:20, "he arose and rent his mantle." 2 Samuel 13:31; 1 Samuel 24:5 (see Schult. on Job, loc. cit.). Imp. קום Arise! often used as a word of incitement, especially to Jehovah that he may grant aid, Numbers 10:35; Ps. 3:8; 7:7; 9:20; 17:13, compare Psal. 68:2; with a dative pleon. קום קום Canticles 2:10. Specially it is—(a) *to arise against* any one, followed by א Ps. 3:2; 54:5; 86:14; Isai. 31:2; א Gen. 4:8; also to rise as a witness against any one, followed by א Ps. 27:12; Job 16:8 (compare קוה). In the participle with suffixes, as קום those who rise up against me, Ps. 18:40; קום Deu. 33:11. Comp. קום.—(b) *to exist, to go forth*, used of the light, Job 25:3; of a star, Numb. 24:17; of life as compared with noonday, Job 11:17; of the birth of a king or prophet (auftreten), Ex. 1:8; Deu. 24:10; of future time (aufkommen), Gen. 41:30.—(c) *to grow up, to become a man*, spoken of a youth, Ps. 78:5; hence *to increase with riches, to flourish*, Prov. 28:12.

(2) *to stand*, i. q. קום No. 1, 2.—(a) followed by קום to stand before any one, to oppose him, Josh. 7:13.—(b) *to stand fast* (bestehn), to remain, a

continue, Job 15:29; Amos 7:2, 5; 1 Sa. 24:21; 13:14 (compare *תקומה*); followed by *ל* to remain to any one, Lev. 25:30; followed by *ל* to persevere in any thing (auf etwas bestehn), Isa. 32:8.—(c) to be confirmed; of a purchase, Genesis 23:17, 20; of a counsel or purpose, Isa. 8:10; 14:24; Prov. 19:21 (once followed by *ל* to be successful to any one, Job 22:28); of a prediction, i. q. *בוא* No. 2, let. e, Jerem. 44:28, 29; opp. to *נפל* No. 1, let. h; to be valid, to stand good, e. g. of testimony, Deut. 19:15; a vow, Num. 30:5, seq.—(d) to stand by for aid to any one; followed by *ל* Psalm 94:16 (Arab. *قام* seq. *ل* id.).—(e) *קמו עיני* 1 Kings 14:4; compare 1 Sam. 4:15; *the eyes stand*; spoken of a blind person suffering from amaurosis, the pupil of whose eye is set, and does not contract with the light of the sun.

(3) like the Sam. *חַוַּץ* to live. See Piel No. 2, and the noun *קיום*.

PIEL *קום* (principally in the later books; like the Aram. *קום*, *ܩܘܡ*)—(1) causat. of Kal No. 2; in various connections—(a) to make valid, to confirm, Ruth 4:7; Esth. 9:29, 31, init.; to confirm a prediction by the event, Eze. 13:6.—(b) followed by *ל* to injoin any thing on any one; pr. to cause any thing to be imposed upon any one (compare Chald. *קום* to bind any one by an oath), Esth. 9:21, 31, med. Hence *קום עלי* to take upon oneself; pr. to impose upon oneself, Esth. 9:27, 31, fin.—(c) to fulfil, to perform (an oath), Ps. 119:106. (2) trans. of Kal No. 3; to preserve alive, Psa. 119:28 (more frequently in Targg.).

PIEL *קום*—(1) causat. of Kal No. 1, to raise up, to build up, e. g. ruins, Isa. 44:26; 58:12; 61:4.

(2) intrans. to rise up. Mic. 2:8, "long ago has my people *קום* *לאיב* risen up as an enemy." Vulg. *con surrexit*. Others take it, "long ago has my people set (sc. me) up as an enemy (to themselves)."

HIPHIL *קום*—(1) causat. of Kal No. 1, to cause to arise—(a) to erect, raise up one fallen down, Deut. 22:4; the afflicted, Job 4:4; Ps. 41:11.—(b) to set up, e. g. a tent, Exod. 26:30; a statue, Deut. 16:22; an altar, 1 Ki. 16:32; towers, Isaiah 23:13; also, to set up again a tent fallen down, Am. 9:11; hence *קום ישׂראל*, *הקום ישׂראל* to reset up the land, the tribes of Israel, i. e. to restore them, Isaiah 49:6, 8. *קום ברית* to make a covenant (einen Bund errichten), Gen. 6:18; 9:11; 17:7.—(c) to cause to come forth or to exist, to raise up any one, as judges, Jud. 2:18; a prophet, Jer. 29:15; a priest, 1 Sam. 2:35; an enemy, Mic. 5:4. Specially, *קום* *ל* *שׂם* Deu. 25:7; Ruth 4:5, 10; and *קום* *ל* *שׂם* Gen.

38:8, to raise up to any one a name, seed, or posterity, i. e. to raise up, by marrying his widow, children for him who shall bear his name.

(2) to cause to stand, Ps. 40:3—(a) to constitute any one king, Deut. 28:36.—(b) to cause to stand still, to restrain, Ps. 107:29.—(c) to confirm, to establish anything, Num. 30:14, 15; to perform a promise, 1 Sa. 1:23; an oath, Gen. 26:3.

HOPHAL *קום*—(1) to be set up, erected, Exod. 40:17.

(2) to be constituted, 2 Sa. 23:1.

(3) to be confirmed, Jer. 35:14.

HITHPAEL *קום* to rise up with a hostile mind, Ps. 17:7; followed by *ל* against any one, Job 20:27. Part. with suff. *מתקוממי* my adversary, Psalm 59:2; Job 27:7.

Derivatives, *קום*, *קומי*, *קום*, *קום*, *קום*, *קום*, *קום*, and the pr. n. *קום*, *קום*.

Chald.—(1) to arise, Dan. 3:24; to come forth, to exist, Dan. 2:39; 7:17.

(2) to stand, Dan. 3:3; 7:17; also, to endure to remain, Dan. 2:44.

PAEL, *קום* to establish. *קום* to establish a statute, to give forth a mandate, Dan. 6:8.

APHEL *קום*, once *קום* Dan. 3:1. Pl. *קום*, part. *קום*, fut. *קום* and *קום*.

(1) to erect, to set up, e. g. a statue, Dan. 3:1, seq.

(2) to constitute, to appoint (a king) [a priest], Ezr. 6:18; followed by *ל* to set over, Dan. 4:14; 6:2.

HOPHAL *קום* (in the Hebrew manner), to stand, to be made to stand, Dan. 7:4.

Derivatives, *קום*, *קום*.

f. *קום*—(1) stature of a man, tallness, 1 Sa. 16:7; 28:20, *קום* "his full length," the whole size of his body. Eze. 13:18, *קום* "every stature," i. e. men of every stature.

(2) the height of cedars, Isaiah 37:24; of a ship [the ark], Gen. 6:15.

adv. *קום* erect, upright, Lev. 26:13.

or *קום* not used in Kal; prob. to sing, Arab. *قومة* a female minstrel, a female singer, and any female slave (which may, however, be from the idea of possession; compare *قومة* a slave). [In The. "prob.—(1) TO STRIKE UPON (cogn. to *קום*).—(2) to strike an instrument; hence, to sing to music."] PIEL *קום* to sing a mourning song, 2 Sa. 1:17

followed by לל and לל on account of any person or thing, 2 Sa. 3:33; Eze. 27:32.

Derivative, קוץ.

קום see קום.

קוץ an unused root; Arab. قاع Med.Waw, Conj.

I. VIII. to cover the female, as a male camel. Hence—

קוץ Ezek. 23:23, prop. apparently, a stallion; hence figuratively, a prince (as rightly given by the Vulg. and Hebrew interpreters); a metaphor of frequent use amongst the Hebrews and Arabs, compare קוץ, and Arab. قوץ, قريم, قريغ, all of which denote a male camel for the breeding of a noble race, and also a prince. There is added, paronomastically, קוץ happy, rich. Others regard קוץ and קוץ as opposites, high and low, taking this from the root קע, some of the derivatives of which signify low, ignoble.

קוץ an unused root, i. q. קוץ No. 3, to surround, whence קוץ circuit.

קוץ m. an ape, 1 Ki. 10:22; Sanscr. and Malabar, kapi, an ape (prop. nimble), a word of Indian origin, whence the Gr. κῆπος, κῆβος, κείβος, words used to denote apes, and especially monkeys with tails.

קוץ an unused root, i. q. קוץ to cut off, whence קוץ

I. קוץ i. q. קום—(1) TO BE WEARY OF any thing, TO LOATHE. (The primary signification I think to be that of vomiting, so that it is onomatopoeitic, like the corresponding German verb, comp. קוא.) Followed by ק of pers., Lev. 20:23; Nu. 21:5.

(2) to fear, followed by קוץ Ex. 1:12; Nu. 22:3; Isa. 7:16; both of these significations are also found conjoined in the verbs קוץ, קוץ, and German Grauen haben vor etwas.

HIPHIL קוץ to put a city in fear, i. e. to besiege it, Isa. 7:6; compare Arab. قوץ Conj. III. to cause to fear, to besiege.

II. קוץ only in—

HIPHIL קוץ intrans. TO BE AROUSED, i. q. קוץ out of sleep, Ps. 3:6; 73:20; from the slumber of death, Job 14:12; Dan. 12:2. Imp. קוץ i. q. קוץ awake, arise (O Lord), Ps. 35:23.

III. קוץ—(1) i. q. קוץ TO CUT, TO CUT UP, TO OFF. Hence קוץ a thorn, so called from the idea of cutting or wounding, and קוץ harvest, pr. the cutting off of fruits, summer. From this noun is derived—

(2) to pass the summer. (Arabic قوץ Med. Ye, id), Isa. 18:6. See קוץ No. 2.

קוץ m.—(1) a thorn (from the root קוץ n. III), collect. thorns, briers, Genesis 3:18; Isa. 32:13. Plur. קוץ Jer. 4:3.

(2) [Koz, Coz, Hakkoz], pr. n. m.—(a) 1 Ch. 4:8. —(b) with the art. קוץ Ezr. 2:61; Neh. 3:4, 21; 7:63; 1 Ch. 24:10.

קוץ f. plur. locks of hair, so called from their being cut off, Cant. 5:2, 11. (Syr. قوץ id. Arab. قوץ fore locks. Compare Schultens, Opp. Min., p. 246.) Root קוץ.

קוץ TO DIG, especially a well, Isa. 37:25. (Arab. قوץ Med. Waw, to cut out from amongst. Kindred are קוץ which see, קוץ.) Derivatives, קוץ [קוץ, קוץ, קוץ, קוץ].

HIPHIL, to cause to flow forth (water), Jerem. 6:7.

PILPEL קוץ to dig under, to undermine a wall (so the Chald.). Isaiah 22:5, by a play of words, קוץ קוץ "they undermine a wall" (Talmud. קוץ destruction of a wall). Hence to destroy. Nu. 24:17, קוץ קוץ "and will destroy all the children of pride." LXX. προνομεύσει. Vulg. vastabit.

קוץ see קוץ.

קוץ masc. a beam, a joist, prop. transverse (see קוץ Piel), 2 Ki. 6:2, 5; Cant. 1:17. By synecd. a house, like the Gr. μέλαθορ, Gen. 19:8.

קוץ m. plur. slender threads, spiders' webs, Isa. 59:5, 6. (Arab. قوץ a thread made of cotton. To this answers the Greek κείρος, licium, the cross threads in weaving, die Struifäden, whence κείρος, κείρωσις. The etymology is rather obscure. I suppose, however, that קוץ is akin to the word קוץ a transverse beam.)

קוץ—(1) i. q. Arab. قوץ to be bent as a bow, a circle, the back, II. to bend as a bow, comp. Gr. γαυσος, bent. Hence קוץ قوץ a bow, and pr. n קוץ

Exo. 46:22, חצרות קטרות "bound courts," i. e. prob. vaulted, roofed.

קטן only in pl. קטניו Ch. knots, especially—(a) ligaments of the bones, Dan. 5:6.—(b) metaph. difficult questions, Dan. 5:12, 16.

[קטר verbal of Piel, burning incense, Jer. 44:21.]

קטרון ("bond," see קטר No. II. ["knotty, i. q. Ch. קטרון"], [Kitron], pr. n. of a town in the tribe of Zebulun, Jud. 1:30; called in Josh. 19:15 קטר (for קטרון) small.

קטרת f. with suff. קטרתי.—(1) incense, Exod. 30:1, seq.; Lev. 4:7; 10:1.

(2) that part of a victim which was commonly burned, fat, Ps. 66:15, קטרת אילים "the fat of rams."

קטת [Kattath] see קטרון.

קיא m. vomit, Isa. 28:8, from the root קיא to vomit.

קיה an uncertain root, i. q. קיא, TO VOMIT. Imp. קי Jer. 25:27, unless it should rather be pronounced קי, for קיא. [This root is rejected in Thes.]

קיט Ch. i. q. Hebr. קיט summer, Dan. 2:35.

קישור m.—(1) smoke, Gen. 19:28; Ps. 119:83. (2) vapour, cloud, Ps. 148:8; from the root קטר.

קים (from the root קם hostile) insurrection, rising up, against any one (see part. קם Psalm 18:40, 49; Jerem. 51:1); hence collect. for קמים Job 24:20, קימנו our adversaries. Others take it as a verbal pass. for intrans., compare קים for קם.

קים m. Chald. a statute, an edict, Dan. 6:8; Syr. قضا.

קים Chald. enduring, sure, Dan. 4:23.

קימה f. n. act. an arising, a rising up, Lam. 3:63; from the root קים.

קיש see קיש.

קי an unused root [under קן in Thes.]. i. q. קי Med. Ye, to form, to prepare (comp. קנה No. 1), specially, to forge iron. Hence—

קין m.—(1) a spear, 2 Sam. 21:16.

(2) [Cain], pr. n.—(a) of the fratricide son of Adam. Allusion is so made to the etymology in Gen. 4:1, that

קין would seem to be the same as קנה, "she bare Cain (a creature. [rather a possession, see קנה]), and said, I have created [rather possessed or acquired] a man by the help of Jehovah" [of course this is the true derivation].—(b) of the tribe of the Kenites, Numb. 24:22; Jud. 4:11; see קני.—(c) of a town of the tribe of Judah, with the art. Josh. 15:57.

קינה f. (from the root קין), pl. ינה and ות—(1) a mournful song, a lamentation, Jer. 7:29; 9:9, 19 (2) [Kinah], pr. n. of a town in the tribe of Judah, Josh. 15:22.

קני Gen. 15:19; Jud. 4:11, 17; קני 1 Samuel 27:10; קני 1 Chron. 2:55; Gent. noun, a Kenite, collect. Kenites, a Canaanitish people, dwelling among the Amalekites, 1 Sa. 15:6; comp. Numbers 24:21, descended from Hobab the father-in-law of Moses, Jud. 1:16; 4:11; see קן No. 2, b.

קנין (perhaps i. q. קני "possession"), [Cainan, Kenan], pr. n. of an antediluvian patriarch, Gen. 5:9; 1 Ch. 1:2.

קנין m.—(1) harvest (pr. cutting off) of fruits, from the root קני No. III, i. q. קנין Isa. 16:9; 28:4; also, fruits, ripe fruit, especially apparently the fig, Jer. 40:10, 12; Am. 8:1, 2; 2 Sa. 16:1. Comp Faber on Harmer's Observations, vol. i, page 387. seq. Hence—

(2) summer, as being the time of the year when fruits are gathered (compare חקף); Arab. قَيْظ, Gen. 8:22; Psal. 74:17. Secondary is the Arab. قَط as to be hot, used of the day in the middle of summer.

קיצון f. קיצונה (for קיצון from קץ end, comp. קצה for קצה, גדה for טורינים, Lehrg. 145), last, utmost, Ex. 26:4, 10; 36:11, 17.

קיקיון m., Jon. 4:6—10; Jerome, Syr., and others, ricinus; Palma Christi, Arab. القزح Egypt. كيكو, kouki (Diod. Sic. i. 34), a tall biennial plant, still cultivated in our gardens, beautiful and quick growing, with a soft and succulent stalk, a slight injury of which will cause the plant to die. LXX. cucumber, but see Bochart, Hieroz. t. ii. p. 293, 623. Celsii Hierob. P. ii. p. 273—82. Faber on Harmer's Observations, vol. i. p. 140—151.

קיקלון m. (for קיקלון; like קיקלון for קיקלון; see p. cccxx, B), ignominy, Hab. 2:16. Vulg. vomitus ignominiae; as if it were compounded of קי for קיא vomit, and קלון ignominy; a sense which is given by nine MSS., which read separately, קי קלון.

קיר once קר Isa. 22:5; pl. קירות m. (not comm., for 1 Ki. 4:10 קטנה refers to קירות, not to קיר) — (1) a wall, Lev. 14:37, 39; 1 Ki. 6:15; a wall, e. g. of a city, Num. 35:4; Josh. 2:15. (The origin is doubtful. A wall may be so called from the lime with which it is covered, compare קיר lime; it may take its name from transverse beams, compare קורה; but neither of these is satisfactory. It is more probable that from this word קיר signif. 2, has come קיר a city.) Isa. 25:4, קיר "a shower overthrowing a wall." Used of the sides of the altar, Lev. 1:15; 5:9; of the walls of the heart, Jer. 4:19.

(2) a place fortified with a wall (like the Gr. *τειχος*, Herod., Xen.), a fortress; whence קיר מואב Isa. 15:1, ("the fortress of Moab," Chald. *קיר מואב*), pr. n. of a fortified city on the borders of the land of Moab, now called *Kerrek*; this name in a wider sense is used of the whole tract of country. The same is called Jer. 48:31, 36, קיר חרש [*Kir-heres, Kir-heresh*], (the wall of bricks, or the brick fortress), and Isa. 16:7, 11; 2 Kings 3:25 קיר חרשת [*Kir-hareseth, Kir-haraseth*], (id.).

(3) [*Kir*], pr. n. of a nation and region subject to the Assyrian empire, Isa. 22:6; 2 Ki. 16:9; Am. 1:5; 9:7, prob. the region between the Euxine, and Caspian seas, on the river Cyrus, now called in Armenian, *Kur*.

קירם (from the Ch. usage, "a weaver's comb"), [*Keros*], pr. n. m. Neh. 7:47, for which there is קרם Ezr. 2:44.

קיש ("snaring," from the root קיש ["or i. q. קיש"], [*Kish*], pr. n. m. — (1) of the father of Saul, 1 Sa. 9:1; 14:51; 1 Ch. 8:33. — (2) 1 Ch. 8:30; 9:36. — (3) 1 Ch. 23:21, 22; 24:29 — (4) 2 Ch. 29:12. — (5) Est. 2:5.

קישון ("twisted," "tortuous"), [*Kishon*], pr. n. of a river, which rises on Mount Tabor and flows into the gulf of Ptolemais, Jud. 4:7; 5:21; 1 Ki. 18:40; Ps. 83:10.

קישית see קושיהו.

קיתרה Ch., Greek *κιθαρα*, *cithara*, a harp, Dan. 3:5, 7, 10 כתיב. The Syrians also are accustomed to change the Greek termination *α* into *os*.

קל f. קלה, pl. קלים (from the root קלל adj. *light, swift*, Isa. 19:1; Am. 2:14, 15; fully קל קלילי 2 Sa. 2:18. Poet. specially, a *swift horse*, Isa. 30:16. Adv. *qu'ckly, swiftly*, Joel 4:4; Isa. 5:26.

קל m. Ch. i. q. Heb. קול a voice, Dan. 3:5

קל see קל.

קלה a root of uncertain authority, for קלה to congregate. Hence fut. Niphal ויקלה 2 Sa. 20:14 כתיב, but the קרי has ויקלה [which is undoubtedly the true reading, which many MSS. and some editions have in the text].

I. **קלה** TO ROAST, TO PARCH (am Feuer rösten), as corn, grain, Lev. 2:14; Josh. 5:11; a person, as a mode of execution, Jer. 29:22. (Arab. *قلى*, *Ech. φλ(σ)* id., compare קלה and last remark under the letter *ץ* p. DCXCVIII, A.) Part. pass. קלוי Lev. 2:14; Josh. 5:11.

NIPHAL, part. *what is scorched*; hence, *burning, inflammation*, Ps. 38:8.

Derivatives, קלי, and pr. n. מקלות. [This pr. n. should be referred to קלל, as it is in its own place and in Thes.]

II. **קלה** i. q. קלל, not used in Kal.

NIPHAL, *to be made light of*, Isa. 16:14; *to be counted despicable*, Deut. 25:3; part. *despised, ignoble*, 1 Sa. 18:23; Isa. 3:5; Pro. 12:9.

HIPHAL, *to make light of*, Deu. 27:16. Hence—

קלון m. — (1) *contempt, shame, ignominy*. Pro. 3:35; 6:33; 13:18; 22:10; Isa. 22:18.

(2) *a shameful deed*, Pro. 18:3.

(3) *pudenda*, Nah. 3:5; Jer. 13:26.

קלה an unused root, prob. i. q. קלה to roast, to parch; since verbs לה very often accord with verbs לה, as קשה and קשה, פחה and פחה, פצה and פצה, פלה and פלה, קפה and קפה, פלה and פלה, on the reason of which interchange, see Heb. Gram. § 74, note 4. [In Thes. this is regarded as cognate to the verb קלה No. II.] Hence—

קלהת f. a pot, kettle, 1 Sa. 2:14; Mic. 3:3.

קלט — (1) TO CONTRACT, TO DRAW TOGETHER, almost the same as קפץ and קפץ; Arab. *نقص* (the letters *ט* and *ץ* being interchanged). Part. pass. קלט a dwarf, any thing of contracted stature or size, Lev. 22:23. (Arab. *قلطي*, *قلط* a dwarf, see Kamus, p. 965, *قلط* low stature, *قليط* (Saad. loc. cit.) one suffering from hernia.)

(2) *to receive a fugitive to oneself*, i. q. Ch. קלט Derivatives, מקלט, and pr. n. קלטה.

קלי m. (from the root קלה No. I.), and קליא (with *κ* otiose, like קרי, קריא), 1 Sa. 17:17, m. *something*

roasted, parched, i.e. grains of wheat, or barley roasted in the ears (see Macmichael's Journey, p. 235), such as the Arabs, both ancient and modern, eat. Lev. 23:14; 1 Sa. 25:18; 2 Sa. 17:28; Ru. 2:14.

קל (perhaps for קליה "the swift (sc. servant) of Jehovah"), [Kallai], pr. n. m. Neh. 12:20.

קליה [Kelaiah], pr. n. of a Levite, also called—

קלטה (Ch. "assembly," see קלטה No. 2), [Kellita], Ezr. 10:23; Neh. 8:7; 10:11.

קלל fut. קלל, קלל. —(1) TO BE LIGHT (Æthiop.

פלה: id., קלל, פלה: light [not heavy]), see Hiphil. Figuratively—

(2) to be diminished (Arab. قَلَّ), Gen. 8:11, קלל "the waters were diminished (i. e. had flowed away) from off the earth;" verse 8.

(3) to be despised, contemned, Job 40:4; Nah. 1:14. Compare קלה No. II. Inf. used as a noun, קל ignominy, disgrace, Jer. 3:9 (where קל is regarded by others as the same as קול).

(4) to be swift, fleet (if indeed this be not the primary signification, compare קלל to roll swiftly), 2 Sam. 1:23; Hab. 1:8; Job 7:6; 9:25.

NIPHAL קלל and קלל, fut. קלל. Isa. 30:16.—(1) to be light. קלל lightly (leicht), Jer. 6:14; 8:11. Followed by a dat. of pers. to be easy to any one, Prov. 14:6; 2 Ki. 20:10.

(2) to be of little account, little, followed by קלל 1 Sa. 18:23. Impers. קלל is it a light thing that, Isa. 49:6; Eze. 8:17.

(3) to be lightly esteemed, to be despised, 2 Sa. 6:22; Gen. 16:4, 5.

(4) to be swift, Isa. 30:16.

PIEL קלל to curse, to execrate, 2 Sam. 16:7; followed by an acc. Gen. 8:21; 12:3; Ex. 21:17; Lev. 19:14; 20:9; once followed by קלל Isa. 8:21. קלל reflex. to curse oneself, i. e. to bring a curse upon oneself, 1 Sam. 3:13, "because he knew קלל that his sons had brought a curse upon themselves."

PUAL, to be cursed, Isa. 65:20; Job 24:18. Part. one who is accursed, Ps. 37:22.

HIPHIL קלל, inf. קלל, fut. קלל.—(1) to make light, to lighten—(a) followed by an acc. of the thing and קלל of pers. to lighten and cast away any thing from any one, 1 Ki. 12:10; 1 Sam. 6:5.—(b) without the accusative, Ex. 18:22, קלל "lighten from off thee," sc. the burden, business, make thy business lighter; Jon. 1:5.—(c) followed by קלל of

the thing, 1 Ki. 12:4, קלל "lighten (somewhat) from the servitude of thy father," i. e. remit somewhat of the servitude which thy father imposed upon us; verse 9.

(2) to reckon lightly, to despise, 2 Sam. 19:44; Eze. 22:7; to bring to contempt, Isa. 8:23.

PILPEL קלל—(1) to move to and fro, to shake together, Ezek. 21:26. Arabic كَلَلَ, Æthiopic አለቀለቀ: to be moved.

(2) to make smooth, to polish; hence to sharpen, Ecc. 10:10. The notion of smoothness (which originally does not differ from that of lightness) is also found in the adj. קלל.

HITHPALPEL, to be moved, shaken together, Jer. 4:24.

Derivatives, קלל, קלל, קלל, קלל, קלל, pr. n. קלל.

קלל m. adj. smooth, polished (used of brass), Dan. 10:6; Eze. 1:7, see קלל Pilpel No. 2. Compare Ch. קלל polish. Vulg. æs candens.

קללה f. constr. קללה—(1) cursing, 2 Sa. 16:12.

(2) execration, imprecation, curse. 1 Kings 2:8; Genesis 27:12, קללה "thy curse" (pass.). Concr. one accursed, Deut. 21:23. Plural קללות Deu. 28:15, 45.

קלל not used in Kal.

PIEL, TO SCOFF AT, TO SCORN. Eze. 16:31, "thou art not like a harlot אלהים who scoffs at her hire," sc. that more may be given. Well rendered by the Vulg. nec facta es sicut meretrix fastidio au-gens pretium.

HITHPAEL, id., followed by קלל 2 Ki. 2:23; Ezek. 22:5; Hab. 1:10. Hence—

קלל m. scorn, Ps. 44:14; Jer. 20:8; and—

קללה f. id., Eze. 22:4.

קלע—(1) TO SLING, TO THROW STONES WITH A SLING. Part. קלע a slinger, Jud. 20:16. Trop. to cast (a people) out of a country, Jer. 10:18.

(2) to grave, to sculpture, to engrave, 1 Ki. 6:29, 32, 35; prop. to make slings, i. e. indentations like slings. [This signification is altogether separated in Thes.]

PIEL, i. q. K.l. No. 1, 1 Sa. 17:49; 25:29. Derivatives, קלע, and—

קלע masc.—(1) a sling. Arab. سُلَّة, 1 Sam. 17:40.

(a) *a sail*, Ex. 27:9, seqq.; 35:17; Num. 3:26. (Chald. id., Arab. قَلْع sail of a ship, IV. to sail, to navigate. Æth. ቀለዐ: the sail is taken in; but how this signification can be reconciled to the former (No. 1), I cannot say). 1 Kings 6:34; for קלעים apparently we ought to read, קלעים leaves of a door, which is found in the former hemistich, and MS. Kennic. No. 150.

קלע m. *a slinger*, 2 Ki. 3:25.

קליל (from the root קלל; like קליל from קלל; compare Conj. XII. Arab.) m., *despicable*; used of food, Num. 21:5; Luth. lose Speise.

קלש an unused root; perhaps i. q. transp. קלש to gather. Hence—

קלשון m., 1 Sam. 13:21, by apposition קלשון קלשון a three-pronged fork, with which hay, straw, and the like are brought together. (This is used of some sharp instrument, Eccl. 12:11, Targ.)

קלח an unused root; perhaps i. q. Arab. تَمَّ to gather together, to collect, (kindred to the roots קמח, קמח, קמח); whence the pr. n. קמח, קמח, קמח.

קמה f. (from the root קמח), stalk of grain; coll. stalks, grain standing on its stalks, Ex. 22:5; Deut. 16:9; 23:26. Plur., Jud. 15:5.

קמח ("congregation of God"), [Kemuel], pr. n. m.—(1) of a son of Nahor, Gen. 22:21.—(2) Num. 34:24.—(3) 1 Ch. 27:17.

קמח (perhaps from קמה, "abounding in stalks"), [Camon], pr. n. of a town in Gilead, Jud. 10:5.

קמח m., Isa. 34:13, קמח Hos. 9:6; and plur. קמחנים Prov. 24:31, a useless, thorny plant, such as the nettle or thistle, Celsii Hierob. t. ii. p. 206. The Arab. root قَمَش is to bring together; especially to collect small things upon the ground; but this noun has perhaps some other origin. [See קמח]

קמה an unused root (i. q. קמח to germinate, to grow as a herb; or Talmud. קמח to grind). Hence—

קמח m., flour, meal, Gen. 18:6; Num. 5:15 (Arab. قَمَح corn, wheat. Æthiop. ቀጥሕ: autumnal fruit, legumes; ቀጥሕ: t: eat such things, spoken of cattle).

קמח TO HOLD FAST with the hands, TO SEIZE

FIRMLY, Job 15:3 (Chald. id., Arab. قَط to bind Kindred are קמח, קמח, קמח).

PUAL, pass. Job 22:16.

קמח & קמח TO WITHER AWAY and DIE (as a tree or plant), Isaiah 19:6; 33:9. Arab. نَمِل prop. is to be thickly covered with insects, lice (نمل, قمل), and on that account to suffer, spoken of a plant; Syr. مَم is used of persons who are sick.

קמח prop. TO SQUEEZE TOGETHER, TO COMPRESS (comp. קמח); hence to take with the hand Lev. 2:2; 5:12; Nu. 5:26. Hence—

קמח m. with suff. קמח—(1) the fist, a handful; Arab. قَمْرَة Lev. 2:2; 5:12; 6:8.

(2) a bundle, a handful; Arab. قَمْرَة Gen. 41:47; לקמחים "by handfuls," i. e. abundantly.

קמח see קמח ["prob. i. q. קמח to pierce"].

קמח see ibid.

קמח m., const. followed by Makkaph קמח Deu. 22:0 with suff. קמח (from the root קמח)—(1) a nest, Isa. 10:14; meton. young ones in a nest, Deut. 32:11; Isa. 16:2.

(2) metaph. abode, especially one on a lofty rock, like an eagle's nest, Nu. 24:21; Jer. 49:16; Obad. 4; Hab. 2:9; or as being pleasant and comfortable (Gr. καλία), Job 29:18. Pl. קמח cells, chambers (of the ark), Gen. 6:14.

קמח not used in Kal; Arab. قَمَّ to become very red. Hence—

PIEL קמח—(1) TO BE JEALOUS (from the redness with which the face is suffused); followed by an acc. of the wife, Num. 5:14; followed by א of a woman who is a rival, Gen. 30:1. Causat. i. q. Hiphil, to excite any one's jealousy and anger, followed by א with anything, Deu. 32:21; 1 Ki. 14:22.

(2) to envy any one, followed by א of pers. Gen. 37:11; Ps. 37:1; 73:3; Pro. 23:17; 24:1, 19; followed by an acc. Gen. 26:14; Isa. 11:13; followed by ל Ps. 106:16.

(3) to burn with zeal for any person or thing (ζηλώω).—(a) followed by א to be zealous for any one's cause (eifern für jem.), Num. 25:11, 13; 3 Sam. 21:2; 1 Ki. 19:10.—(b) to envy any one; followed by א Prov. 3:31.

HIPHIL, causat., to excite jealousy (see Piel No. 1), Deut. 32:16, 21; Ps. 78:58.

Derivatives, קנא, קנוא, קנאק.

קנא Chald., to buy, Ezr. 7:17, i. q. Hebr. קנא.

קנא m., jealous; used of God as not bearing any rival; the severe avenger of departure from himself, Ex. 20:5; 34:14; Deut. 4:24; 5:9; 6:15.

קנא f.—(1) jealousy; of lovers, Prov. 6:34; 27:4; of God, Eze. 8:3; of rival peoples, Isa. 11:13. Plur. קנאות Num. 5:15.

(2) envy, excited by the prosperity of others, Job 5:2. Meton. used of the object of envy, Eccl. 4:4.

(3) ardent zeal towards any one (ζῆλος), 2 Kings 10:16; Isa. 9:6; קנאת יהוה צבאות "the zeal of Jehovah of Hosts" (towards his people). קנאת עמ zeal (of God) towards the people, Isa. 26:11. Generally ardent love, Cant. 8:6.

(4) ardour, i. q. anger, indignation, Deu. 29:19; Ps. 79:5.

קנא fut. יקנה; apoc. יקו prop. TO ERECT, to set upright, i. q. קנא (cogn. to קנא, קנא; whence קנה, קנה reed, cane); hence — (1) to found, create [see note below] the heaven and the earth, Gen. 14:19, 22; men, Deut. 32:6; Psa. 139:13; Prov. 8:22 (Arab. قن i. q. خلق to create as God; see Kamûs, p. 1937).

(2) to acquire for oneself, Prov. 4:7; 15:32; 16:16; 19:8; Ruth 4:9, 10; to obtain, Gen. 4:1 (Æth. ቀደ: to possess, to be owner). Specially —

(3) to buy (compare Lat. conciliare, for emere, Ter. Eun. iv. 4, 2), Gen. 25:10; 47:22, etc.; also to redeem (people out of captivity), Isaiah 11:11; Neh. 5:8.

[Note. There does not appear to be any sufficient ground for ascribing the sense of to create to this verb; in all the passages cited for that sense, to possess, appears to be the true meaning; see Dr. McCaul's Sermon on the Divine Sonship of the Messiah. Append.]

NIPHAL, to be acquired, bought, Jer. 32:15, 43.

HIPHIL, Zec. 13:5; prob. i. q. Kal No. 3, to buy "in Thes. "to sell". But קנא Ezek. 8:3, is for קנא exciting the jealousy or anger (of God). Hence [the following words, and קנא, קנא, and pr. n. קנא]—

קנא m. pr.—(1) cane, reed, calamus (see the root; to this answer the Greek and Latin, κάνα, κάνη, κάνη, canna), specially, a reed growing in rivers and marshes, Isaiah 42:3; 36:6; Psa. 68:31 (where the beast of the reed is the crocodile [but see קנא]), aromatic and sweet smelling calamus. Isaiah

43:24; fully, קנא בלשם Exod. 30:23; and קנא הטוב Jer. 6:20.

(2) a stalk of corn, Gen. 41:5, 22.

(3) קנא, a measuring reed, fully, קנא המדד Eze. 40:3, 5; also a measure of six cubits, Ezek. 41:8.

(4) the beam of a balance (Gr. κανών), Isaiah 46:6.

(5) the higher bone of the arm (prop. tube, comp. Germ. Rohr, and Röhre, Armröhre), hence branch of a chandelier, Ex. 25:31; Job 31:22. Plur. קנאים channels or branches of a chandelier bearing the lights, Ex. 25:31, seqq.; and קנאות 25:36; 37:22.

קנא ("a place of reed"), [Kana], pr. n.—(1) of a stream on the confines of Ephraim and Manasseh, Jos. 16:8; 17:9.—(2) of a town in the tribe of Asher, Josh. 19:28 [prob. now Kána, كانا Rob. iii. 384].

קנא masc. i. q. קנא jealous, used of God, Josh. 24:19; Nah. 1:2.

קנא an unused root, perhaps i. q. قنص to hunt; whence—

קנא ("hunting"), [Kenaz], pr. n.—(1) of an Edomite sprung from Esau, and of a district of Arabia, taking its name from him, Gen. 36:11, 15, 42.—(2) of the father (or rather grandfather) of Othniel, the brother of Caleb, Josh. 15:17; Jud. 1:13; 1 Ch. 4:13; see קנא.—(3) a grandson of Caleb, ibid., verse 15.

קנא ("hunter"), pr. n.—(1) of a Canaanite nation [Kenizzites], whose abode is unknown, Gen. 15:19.—(2) [Kenezite], patron. of the word קנא No. 2, Num. 32:12; Josh. 14:6.

קנא m.—(1) a creature, thing created [but see No. 3. and note under the root], from the root קנא No. 1. Ps. 104:24. LXX. κτισ.

(2) acquisition, purchase, Pro. 4:7; Lev. 22:11.

(3) possession, wealth, Gen. 34:23; 36:6; Pa. 105:21.

["קנא an unused and doubtful root, perhaps to set up."]

קנא const. קנא Ex. 30:23; cinnamon, Greek κινναμον, κιννάμωμον, according to Herodotus iii. 111. a word of Phœnician origin, Pro. 7:17; Cant. 4:14. (The origin is doubtful. It seems, however, most simple to suppose a root, קנא, whence קנא=קנא calamus, קנא reed-like. [This derivation is expressly rejected in Thes.] Others take it otherwise.)

קנן pr. i. q. قان Med. Ye, and קנה TO FORM, TO PREPARE, whence קן a nest. Hence —

PIEL קנן denom. to make a nest as a bird, Psa. 104:17; as a viper, Isa. 34:15.

PUAL, to build a nest, to nestle, Jer. 22:23.

קניץ Job 18:2, see קני [from קניץ a snare. Root קניץ, in Thes.].

קנת ("possession"), [Kenath], pr. n. of a town in Auranitis, situated near Bostra, Nu. 32:42; 1 Ch. 2:23; Gr. Kanatha, Kanatha, now called قنوات see Relandi Palæstina p. 681. Burckhardt, Travels in Syria, ed. Weimar, i. 157, 504.

קסם fut. יקסם TO DIVINE, TO PRACTISE DIVINATION, as a verb used always of the false prophets of the Hebrews, Deu. 18:10, 14; 2 Kings 17:17; Mic. 3:6, 7, 11; Isa. 3:2; of evokers of the dead, 1 Sam. 28:8; and of the prophets of strange nations, as of the Philistines, 1 Sam. 6:2; of Balaam, Jos. 13:22. (To this answers the Syr. مَسَم to divine. The primary idea appears to be that of cutting; compare قسّم, قسّم, a notion which is applied to divination, compare קני No. 2.)

Derivatives, קססם and —

קסם m. — (1) divination, Eze. 13:6, 23; 21:26; 1 Sam. 15:23; meton. the reward of divination, Num. 22:7; (compare קעלה).

(2) in a good sense, an oracle, Prov. 16:10.

קסט not used in Kal.

POEL קסט i. q. קוצץ TO CUT OFF, Eze. 17:9.

קסת f. a vessel, a cup, i. q. קשה, which see. קסת הספר the vessel of a scribe, an inkstand, Eze. 9:2, 2, 11. Æth. ቀሱ: a waterpot, water vessel.

קעילה (i. q. قلعة "fortress"), [Keilah] pr. n. of a town in the tribe of Judah, Josh. 15:44; 1 Sam. 23:1; 1 Ch. 4:19; see Relandi Palæstina, p. 698.

קעל see קעילה.

קעע or קוע, קיע an unused root, to burn, to brand (cogn. to קנה, kaiw), Talm. קעקע and קיעקע to mark with a brand, to cauterize. [קעע is not given in Thes.] Hence —

קעקע m. stigma, a mark branded on the skin, Lev. 19:28. [In Thes. from קיע.]

קער an unused root, Arab. قعر to be deep whence —

קעה pl. const. קעיות, but with suff. קעיותי a bowl, a dish, Nu. 7:13, seqq. (Arab. قعران a deep dish.)

קפה TO CONTRACT ONESELF, TO DRAW ONESELF TOGETHER (cogn. to קפץ, syn. קפץ), specially — (1) to draw up the feet, to sit with the feet drawn up, Zeph. 1:12 (compare Jer. 48:11).

(2) to curdle, to coagulate as milk (see Hiph.); poet. of the water of the sea, Ex. 15:8 [speaking of a literal miracle].

[“NIPHAL, to be contracted, withdrawn, Zech. 14:6, כחיב.”]

HIPHIL, causat. of No. 2, Job 10:10. (Talmud. id Arab. and Syr. قف, قف id.) Hence —

קפאון m. congelation, ice, Zec. 14:6 [קרי; the sense of the כחיב is however much better, see root in Niphal].

קפד TO DRAW TOGETHER, TO SHRINK. (Arab قفد id.) Hence קפד a hedgehog.

PIEL, to make shrink; hence to cut off, like the Ch., Isa. 38:12, קפדתי קאני חיי “I have cut off, like a weaver, my life.” Vulg. precisa est, velut a terete, vita mea. Hence —

קפד or קפד with ה paragog. קפדה a cutting off, destruction, Eze. 7:25.

קפד m. a hedgehog, so called from its shrinking together, Isa. 14:23; 34:11; Zeph. 2:14. (Arab. قنفذ and قنفذ, Syr. قنفذ id., Æth. ቀሩሳ: porcupine.)

קפוז m. Arab. قفاز arrow-snake, so called from the spring with which it propels itself, Isa. 34:15. See Bochart, Hieroz. ii. p. 408. From the unused root —

קפץ prop. i. q. קפץ, קפץ (compare קפץ, קפץ, to contract oneself, especially to take a leap (as a cat, a lion, a hind); hence Arab. قفز and Ch. קפץ to leap. Compare Syr. قفص a locust, a cricket from the root קפץ.

קפץ fut. יקפץ (i. q. קפץ, קפץ), TO CONTRACT, TO SHUT, as the mouth, Job 5:16; Psa. 107:42; the

קצו or קצו only in plur. constr. קצו the ends of the earth, Ps. 48:11; 65:6.

קצוה or קצוה only in plur. קצוה ends, ex-emies [plur. of קצוה in Thes.], Ex. 38:5; of the ends of the earth. κα' ἐξουχου, Ps. 65:9; compare verse 6. With suff. קצוהו Exod. 37:8; 39:4 כחוב קרי there is קצוהו.

קצח an unused root prob. i. q. קצח to cut off, whence —

קצח m. Isa. 28:25, 27, according to the LXX., Vulgate, and the Rabbins, nigella melanthium, i. e. fennel flower, black cumin. See Celsii Hierobot., P. ii. p. 70.

קצין m. — (1) a judge, a magistrate, Isaiah 1:10; 3:6,7; Mic. 3:9 (from the root קצה No. 2, Arab. قاضي a judge).

(2) a military leader, commander, Josh. 10:24; Jud. 11:6, 11; Dan. 11:18. Compare קצב.

(3) a prince, Pro. 6:7; 25:15.

קציעה f. — (1) cassia, Gr. κασία (Laurus Cassia, Linn.), a bark similar to cinnamon, but less aromatic, so called from its being peeled off (root קצע), pl. קציעות Ps. 45:9; see Celsii Hierobot., t. ii. p. 360.

Arab. قضيعة id., Cast.

(2) [Kezia].pr. n. of a daughter of Job, Job 42:14.

[קצייז Keziz pr. n. Josh. 18:31.]

קציר m. (from the root קצר). — (1) harvest, Gen. 8:22; 30:14; 45:6; hence — (a) corn harvested, Lev. 19:9; 23:22. — (b) poet. for קצירי reapers, Isa. 17:5.

(2) a branch, bough, from the idea of lopping off (unless, perhaps, it be so called for קצירי, from the sense of greenness), Ps. 80:12; Job 14:9; 18:16; 29:19.

קצע not used in Kal. — (1) i. q. Arabic قطع TO CUT, TO CUT OFF, TO LOP; hence מקצועה carving tool, מקצוע a corner.

(2) to scrape, to peel, hence קציעה.

HIPHIL, to scrape, i. q. קצה Hiphil, Lev. 14:41.

PUAL, part. מקצועים, i. q. מקצועים, corners, Eze. 46:22; pr. places cut off, cut away.

Derivatives, קציעה, מקצועה, קצועה.

קצה fut. קצה. — (1) i. q. Arab. قصف TO BREAK; compare under קצב. Hence קצה No. 1, and קצהה.

(2) to break out, or forth into anger (Gr. ῥήγνυμι), hence to be angry, indignant, Isa. 57:16 64:8; followed by על of pers. Gen. 40:2; 41:10 Ex. 16:20; followed by על Jos. 22:18.

HIPHIL, to provoke (Jehovah) to anger, Deu. 9:7, 8, 22.

HITHPAEL, i. q. Kal No. 2, Isa. 8:21.

קצה Chald. i. q. Hebr. No. 2, Dan. 2:12.

קצה m. with suff. קצהי. — (1) twigs, splinters, so called from being broken off (see the root No. 1), Hos. 10:7. LXX. σπύγανον.

(2) anger, Ecc. 5:16; especially the anger of Jehovah, from the root No. 2, Jos. 9:20; 22:20; Isa. 34:2; 54:8; 60:10; Zec. 1:2; 2 Chr. 19:10; altercation, strife, Esth. 1:18

[“קצה Ch. anger, Ezr. 7:23.”]

קצהה f. a fragment, something broken, Joel 1:7. LXX. συγκλασμός, see the root No. 1.

קצו TO CUT OFF, TO AMPUTATE, e. g. the hand, Deu. 25:12; the beard, Jer. 9:25; 25:23. (Arab.

قص to cut the nails and hair.) See under קצב.

PIEL קצו and קצו — (1) to cut off, to cut asunder, e. g. a rope, Psal. 129:4; a hand, thumbs, Jud. 1:6; 2 Sa. 4:12; a spear, Ps. 46:10.

(2) to divide, cut up (into threads), Ex. 39:3.

(3) to cut away, to cut loose, 2 Ki. 18:16; 24:13.

PUAL, part. מקצועים, pass. of Piel No. 1, Jud. 1:7. Derived noun, קצ (whence denom. קצו for קצו).

קצו Chald. PAEL, to cut off, to cut away, Dan. 4:11.

קצר & קצר — (1) Med. A and fut. קצר TO CUT OFF, specially grain; hence to reap, to harvest, Jer. 12:13; Levit. 19:9; 25:5. Part. קצור a reaper, Ruth 2:3, seqq. Metaph. Job 4:8, “those who sow wickedness reap the same.” Prov. 22:8. Compare קצר.

(2) Med. E (compare the adj. קצר fut. קצר (bu. once קצר Pro. 10:27), intrans. to be shortened, cut off; hence to be short, Isa. 28:20. Specially — (a) קצרה ידי, my hand is (too) short, I have but little power, I have no might, Nu. 11:23; Isa. 50:2; 59:1. Compare Arab. قاصر اليد short of hand, and قصر الذراع short of arm, used of a feeble person; and, on the other hand, اليد الطولى a long hand, used of power, see more in Comment. on Isa. 50:2. — (b) קצר רחי, קצרה רחי, “my spirit is short,” i. e. I am impatient

my patience is wearied out, Nu. 21:4; Jud. 16:16; followed by ק on account of anything, Jud. 10:16. Comp. אָרָה אִשִּׁים under אָרָה.

PIEL, to cut short, to abbreviate, Ps. 102:24.

HIFHIL — (1) to reap, Job 24:6 כחֵיב.

(2) i. q. Piel, Ps. 89:46.

Derivatives, קָצִיר [and the following words]—

קָצִיר masc. short, especially—(a) קָצִיר יָד feeble, weak, Isa. 37:27.—(b) קָצִיר רִיחַ Pro. 14:29, and קָצִיר אִשִּׁים verse 17, impatient, prone to anger.—(c) קָצִיר יָמִים short-lived, Job 14:1.

קָצִיר m. only קָצִיר רִיחַ impatience, Ex. 6:9.

קָצֵת (for קָצָת, from קָצָה, of the form קָמָה, from קָמַר, a Chaldaizing word.—(1) end. Always with pref. מִן; מִקְצָת for מִקְצָת at the end. Dan. 1:15, and verse 18, מִקְצָת יָמִים עֲשָׂרָה “at the end of ten days.” Dan. 1:5, and verse 18, לְמִקְצַת הַיָּמִים “at the end of the days” (לְמִן, see p. CCCCLXXXV, A). Comp. Hebr. מִסְפָּרָה, מִסְפָּרָה Josh. 3:2.

(2) the sum, the whole number, i. q. קָצָה, קָצָה No. 2. Dan. 1:2, מִקְצָת קֵלִי בֵּית־הַאֱלֹהִים “(a part) of the number of the holy vessels.” מִקְצָת is put in this place partitively, like מִן No. 1. Nehem. 7:70, מִקְצַת רֵאשֵׁי הָאֲבוֹת “(a part of) the number of the chiefs,” i. e. a part of the chiefs. Comp. מִקְצָה אֲחֵי Gen. 47:2.—Some of these examples, Dan. 1:2, 18; Neh. loc. cit. have been referred by some to a noun, of the form מִקְצָת, to which they ascribe the signification of part. But the Chaldee, which is of special authority in these examples, is altogether destitute of such a form (the passage Gen. 47:2, Targ. is similar to the passages treated under No. 2); and it cannot be doubted that the phrase מִקְצָת, wherever it occurs, is to be explained in the same manner.

קָצֵת constr. קָצַת Chald.—(1) end. Dan. 4:31, לְקֵצַת יוֹמֵי “at the end of the days.”

(2) the sum, the whole. Dan. 2:42, מִן קֵצַת מַלְכוּתָא “(a part) of the whole of the kingdom,” i. e. a part of the kingdom. To this answers מִן part of it.

קָר plur. קָרִים (from the root קָרַר) adj.—(1) cold, Prov. 25:25; Jer. 18:14.

(2) quiet, Prov. 17:27; according to כחֵיב quiet of spirit. See קָר No. 6.

קָר see קָר.

קָר m., cold, Gen. 8:22. Root קָרַר.

I. קָרָה fut. קָרָה!—(1) TO CRY OUT, TO CALL; κράζειν. (A verb. prop. onomatopoeitic; used also of beasts (see קָרָה); compare Gr. κράζω (κραγ), κηρύσσω

(κηρυγ); in the German languages *charen*, to cry out, *charo*, outcry, weeping; often used of the cry of beasts, like *trâten*, *trângen*; French, *crier*; Engl. *to cry*; with a prefixed sibilant, *skreian*; Swedish, *skria*, *skreien*; with a sibilant added at the end, *treisfen*, *trô* which see. See Fulda's German roots, p. 115, 227.) It is used absol. of any kind of cry, even when not articulated; like קָרָה Gen. 39:14, וְאָמַרָה בְּקוֹל גְּדוֹל “I cried with a loud voice.” LXX. ἐβόησα φωνῆ μεγάλη. Verse 15, וְאָמַרָה קוֹלִי וְאָמַרָה. The words which are cried out aloud, often follow, either immediately, Gen. 45:1, וְיִקְרָא הוֹצִיא וְנָגַד “and (Joseph) cried out, Cause to go out,” etc. Gen. 41:43, וְיִקְרָא לְקַנְיֵי אֲבִירָד Levit. 13:45; Jud. 7:20; 2 Sam. 20:16; 2 Ki. 11:14; Esth. 6:9, 11; or with the insertion of לְאָמַר Eze. 9:1; וְיִקְרָא בְּקוֹלִי 2 Sam. 18:28; compare 2 Ki. 18:28, וְיִקְרָא בְּקוֹלִי וְיִקְרָא וְיִקְרָא “and he cried out in a loud voice in the Jews' dialect, and spake and said.” Specially—(a) followed by לְ of pers., to call upon, to call to any one (jemandem zurufen), Jud. 18:23; the express words being added, with לְאָמַר prefixed, 1 Sa. 26:14, and וְיִקְרָא Jud. 9:54; 1 Sam. 17:8; 1 Kings 17:11; also followed by לְ of pers., Isa. 34:14 (“the demons shall cry to one another”); followed by לְ of pers., to cry after any one, to call him as he goes away, 1 Sam. 20:37, 38; 24:9. It often is—(b) i. q. to ask aid; especially of God; absol. Ps. 4:2, בְּקָרָא עֲנֵנִי “when I call, hear me.” Psalm 22:3; 34:7; 69:4; followed by לְ יְהוָה Psal. 14:4; 28:1; 30:9; 55:17; 61:3; Jud. 15:18; 16:28; 2 Kings 20:11; Hos. 7:7; לְאֱלֹהִים Psalm 57:3; with suff., Ps. 17:6; 88:10; 91:15. With the addition of לְ of pers., on whose account the aid of God is sought, Deut. 15:9.—(c) i. q. κηρύσσειν (by which it often is rendered by the LXX.), as a herald or prophet. Absol., Prov. 1:21, “wisdom crieth in the broadways.” Pro. 8:1; with an acc., Prov. 20:6; Isa. 40:6, “the voice said, Cry; but he answered, What shall I cry?” Isa. 58:1; Zech. 1:14, 17; followed by לְ of the object, Jonah 1:2. The words uttered also follow, Exod. 32:5; Jer. 2:2; 7:2; 19:2; 51:61; or it is joined with an acc. Zec. 7:7; Isa. 44:7; Joel 4:9, קְרָאוּ זֹאת בְּנֹתָיִם “proclaim this amongst the nations;” or followed by בְּ Isa. 40:2, קְרָאוּ דְרוֹר לְ to declare, to announce freedom (to slaves, captives), Jer. 34:8, 15, 17; Isaiah 61:1, קְרָאוּ צוֹם לְ to proclaim a fast (to the people), Jer. 36:9; Jon. 3:6; Ezr. 8:21. From the signification of proclaiming, comes also that of reciting and reading; for this, see No. 4.

(2) to call (καλεῖν, rufen), specially—(a) to call any one to oneself, followed by an acc. Gen. 27:1; Exod. 2:8; 1 Sam. 3:16; Hos. 7:11; followed by לְ

Gen. 20:9; Levit. 9:1; Hos. 11:1; Isa. 46:11; followed by **ל** Gen. 3:9; Ex. 3:4; 1 Sa. 3:4. **קרא** **ל** to call to oneself, 2 Sa. 15:2. Metaph. Prov. 18:6, "his mouth calleth for strokes," i. e. deserves and invites them. Ruth 4:11, **קרא** **ל** **שם** **בבית-לקחם** i. e. "call (acquire for thyself) a name in Bethlehem."—(b) when it refers to many, to call together, followed by an acc. Genesis 41:8; followed by a dat. Genesis 20:8; 39:14; **ל** Gen. 49:1. Hence **קרא** **עצרה** to convene a holy assembly, Joel 1:14; compare Isaiah 1:13; a feast, Levit. 23:2, 4. **קרא** **הערה** those called to an assembly, Nu. 1:16.—(c) to call, i. e. to invite any one to a meal (compare *καλεῖν ἐπὶ δεῖπνον*), 1 Samuel 9:13, 22; 1 Kings 1:9, 19, 41, 49; figuratively **קרא** **ל** **שָׁלוֹם** to invite to make peace, Deut. 20:10; Judges 21:13.—(d) to summon before a judge (*καλεῖν, καλεῖν εἰς δίκην*), Job 5:1; 13:22 (14:15); Isaiah 59:4 (parall. **נשפט**).—(e) to call out soldiers, Isa. 13:3.—(f) to call any one to an office, i. q. **קָרָה** to choose, followed by an acc. Isa. 42:6; 48:15; 49:1; 51:2; followed by **ל** Isaiah 22:20. In the same sense but more emphatic there is said **קרא** **בשם** to call any one by name, Isai. 43:1; 45:3, 4; compare Exodus 31:2.—(g) **קרא** **בשם** to call upon the name of God, i. e. to celebrate, to praise God, to implore his aid, Gen. 4:26; 12:8; Exodus 33:19; Psalm 79:6; 105:1; Isa. 64:6; Jer. 10:25; Zeph. 3:9 (compare **הזביר בשם**); also **הבטל** **קרא** 1 Ki. 18:26. In the same sense, **קרא** being omitted, there is said **קרא** **שם** (which differs from the phrase No. 1, b), Deut. 32:3; Psalm 99:6; Lam. 3:55. (A different sense occurs in Exodus 33:19, where God himself speaks, **קראתי בשם יהוה לפניך** "and I will proclaim by name before thee, Jehovah is present," sc. that thou mayest know the presence of God Most High, I will myself act as the herald who shall announce the coming of God. Compare Gen. 41:43.) More rarely it is—(h) to celebrate persons. Ps. 49:12, **קראו בשמותם** "they praise their names" (of the rich). Proverbs 20:6, **קרא איש חסדו** "they celebrate every one his own goodness." The sense is somewhat different in the following, Isa. 44:5, **קרא בשם יעקב** "this man shall celebrate the name of Jacob," i. e. shall follow and praise the party of Jacob.

(3) to call, to name, to give a name, fully **קרא** **ל** **שם** to impose a name on any one, Gr. *καλεῖν τινα τι* (ll. v. 306; Od. viii. 550), Gen. 26:18; Ruth 4:17; Ps. 147:4. It is variously construed—(a) followed by an acc. of the name and a dative of the thing on which the name is put. Gen. 1:5, **קרא** **אלהים** **לאור**, **קרא** **שם** verses 8, 10; 31:47; 1 Sa. 4:21; Ruth 1:20, 21; Isa. 47:1; and frequently.—(b) followed by two acc.,

Nu. 32:41; Isa. 60:18; but commonly—(c) in this manner, Genesis 4:25 **והקרא את שמו** **שֵׁת** "and she called his name Seth;" 4:26; 5:2, 3, 29:11; 19:22; 27:36; 29:34.

(4) to recite, to read aloud (from the signification of crying out, see No. 1, fin.) any thing, with an acc., Exod. 24:7; Josh. 8:34, 35; 2 Ki. 23:2; also **קרא** **בספר** to read what is written in a book (comp. **קרא** **שתי** to drink what is in a vessel), Neh. 8:8, 18; 9:3; Isa. 37:14, seqq.; often with the addition of **באזני** **ב** Ex. Josh. l. l. c. c. **ב** **קרא** **נגד** **ב** Deu. 31:11. Hence gener. to read, Deut. 17:19; 2 Kings 5:7; 19:14; 22:8; Isa. 29:11. (Arab **قرأ**, Syr. **قرأ** to read.)

NIPHAL **קרא**—(1) to be called, i. e. to bid u come by calling, to be called together, Jer. 44:26, Est. 3:12; 6:1; 8:9. **קרא** **שם** to celebrate any one's name, Ruth 4:14.

(2) to be called, named. Construed—(a) followed by a dat. of person and thing, to which a name is given. Gen. 2:23, **קרא** **אשה** **לזאת** "she shall be called woman;" 1 Sa. 9:9; Isa. 1:26; 32:5; 62:4, 12.—(b) with two nominatives. Zec. 8:3, **קרא** **ירושלם** "Jerusalem shall be called the city of truth;" Isaiah 48:2; 54:5; 56:7; and—(c) with the addition of the noun **שם**. Gen. 17:5, **קרא** **אברהם** "thy name shall no more be called Abram;" 35:10; Deut. 25:10; Dan. 10:1. Compare as to this threefold construction in Kal No. 3.

Also observe these phrases—(a) **קרא** **בשם** to be called by any one's name, i. e. to be reckoned to his race, Isaiah 43:7; 48:1; followed by **קרא** Gen. 21:12; and in like manner **שם** **על** Genesis 48:6, **קראו** **על** **שם** **אחיהו** "they shall be counted with their brethren" (shall bear the same name as their brethren, shall be called the sons of Joseph, not of Jacob); also **קראו** **על** **שם** **בני** **ירושלם** i. e. they wish to be called the inhabitants of the city.—(b) **קרא** **שמי** **על** to be called my name is called upon any thing, i. e. it is added to that thing, the thing is called mine (as the house of one's father is the house which the father possesses), Isa. 4:1; 2 Sa. 12:28. So of the people of Israel who bear the name of God (who are called the people of God), Deut. 28:10; Isa. 63:19; Jer. 14:9; Am. 9:12; 2 Ch. 7:14; used of the temple, 1 Kings 8:43; Jer. 7:10, 11, 14, 30; 34:15; Jerusalem, Dan. 9:18, 19; prophets, Jer. 15:16. Also, to be called, is sometimes used for to be (since men call us, and we acquire cognomens from what we are, or at least, from what we seem to be), as Isa. 1:26, "afterward thou shalt be called the city of righte-

ousness," i. e. thou shalt be graced with such an epithet, because in fact thou shalt be righteous; Isa. 9:5; 30:7 [both Kal]; 35:8; 47:1, 5 [both Kal]; 48:8 [Pual]; 56:7 (compare 4:3; 19:18, and my Comment. on Isa., iii. p. 29). So Gr. κελύσθαι II. iv. 61, Od. vii. 313. Monk ad Eurip. Hippolyt., 2. Porson ad Phœniss., 576.

(3) to be read aloud, recited, Est. 6:1; followed by ק in a book, Neh. 13:1.

PUAL—(1) pass. of Kal No. 2, letter f, to be called, i. e. to be chosen, Isa. 48:12.

(2) to be called, named, Isaiah 65:1; generally, קרא 48:8; 58:12; 61:3; 62:2; Eze. 10:13. See also the remarks at the end of Niphal.

Derivatives, קרא, קריא, קריאה, קרא, קרא.

II. קרא i. q. קרה TO MEET, hence TO HAPPEN, TO OCCUR to any one (whether good or bad), followed by an acc. of pers., Gen. 42:4, 38; 49:1; Lev. 10:19. Inf. קראה (of the form קראה) a meeting, hence קראת which every where (in the Syriac manner) is contracted into לקראת, with suff. לקראתי prep. —(1) towards, to meet, Gen. 46:29; Exod. 4:27; 18:7; in a hostile sense, Jud. 7:24; pregn., Josh. 11:20, "that their hearts should be hardened לקראת לקראת to go into battle."

(2) opposite to, over against, Genesis 15:10; 1 Sa. 4:2.

NIPHAL—(1) to be made to meet, to meet any one, followed by על Ex. 5:3; לקני 2 Sa. 18:9; used of things, Deu. 22:6.

(2) to be by chance, to happen, 2 Sam. 1:6; 20:1.

HIPHIL, to cause to happen (evil to any one), with two acc., Jer. 32:23.

קרא Ch. fut. יקרא, יקרה.—(1) to proclaim (as a herald), Dan. 3:4; 4:11; 5:7.

(2) to read aloud, Ezr. 4:18, 23; to read, Dan. 5:8, 15, 17. Part. pass. קרי, Ezr. loc. cit.

קרא m.—(1) a partridge, prob. so called from the cry, prop. crying out, calling (as the German hunters say of the partridge "das Rebhuhn ruft"), compare strâte from strâben, and Arab. قرا i. e. a bird very like a partridge, so called also from its cry (see Burckhardt's Travels, p. 503, 1067); 1 Sam. 26:20; Jer. 17:11 (in which latter passage allusion is made to the fable of ancient naturalists, that the partridge steals the eggs of other birds and sits on them. [The idea is not to be borne that inspired Scripture can in any way sanction fables.]

(2) [Kore], pr. n. m. 1 Ch 9:19; 2 Ch. 31:14.

קרב & קרב Zeph. 3:2; fut. יקרב, inf. קרב and קרב Exod. 36:2, TO APPROACH, TO COME NEAR,

(Arab. قرب, Syr. حرك), used of men, Josh. 10:24.

and poet. of things, Ezek. 37:7; especially of time, Deu. 15:9; Gen. 47:29, ויקרבו ימי ישראל למות "and the days drew near for Israel to die;" 1 Ki. 2:1.

Followed by אל of pers. or thing, Gen. 37:18; Exod. 14:20; more rarely ל Job 33:22; followed by פ Ps. 91:10. Specially—(a) God is said to draw near, when he aids the afflicted, Psalm 69:19; Lam. 3:57; also of men; followed by אל 1 Kings 2:7. On the other hand—(b) those are said to draw near to God who piously worship him, Zeph. 3:2; also those who serve in the ministry of the temple, Levit. 16:1 (whence it is part. קרב); Eze. 40:46 (followed by לפני).—(c) קרב אל אשה is used, in a good sense, of conjugal intercourse, Gen. 20:4; Isaiah 8:3; like the Gr. πλησιάζειν; see Gatackeri Opp. Crit., p. 78; Arab. قرب.—(d) in a hostile sense, to draw near, to advance; followed by אל הפלחמה to, ו for, battle, Deut. 20:3; אל עיר against a city, Deut. 20:10; Josh. 8:5; פ אל against any one, Psa. 27:2.

Compare קרב.—(e) Isai. 65:5, קרב אליך "draw to myself," i. e. recede hence, approach no nearer. NIPHAL, i. q. Kal, to come near, Ex. 22:7; Josh. 7:14.

PIEL קרב—(1) causat. to cause to approach, Hos. 7:6; Isa. 41:21; 46:13; to admit, to receive, Ps. 65:5; to bring near to one another (two things), Eze. 37:17 (where קרב is imp. for קרב).

(2) intrans. (and intensitive), to be very near, Eze. 36:8, followed by a gerund.

HIPHIL—(1) to cause to approach, to bring near, i. e.—(a) to bring persons near, followed by אל to any one, Ex. 28:1; 29:4; times, Eze. 22:4; to receive to oneself, Num. 8:9, 10; Jer. 30:21.—(b) to bring, to offer a gift, Jud. 3:18; 5:25; a sacrifice, Lev. 3:1; 7:8; Nu. 9:13 (compare קרב); to bring (a cause to a judge), Deu. 1:17.—(c) to bring together two things, Isa. 5:8.

(2) followed by מן, to cause to withdraw, to remove, 2 Ki. 16:14, ויקרב סאת פני הציב "and he removed the brazen altar from before the house." Compare קרב No. 2, also add the Sanscrit āgam, to approach and to recede. It has been argued by Fâsius (Neue philol. Jahrb. i. p. 221) that the signification of receding should be altogether rejected in these verbs.

(3) intrans to draw near, Ex. 14:10; followed

by a gerund, to be near (about) to do, Gen. 12:11; Isa. 26:17.

Derived nouns, קרוב, קרובו, קרובות.

קרוב m. verbal adj. drawing near, approaching, Deu. 20:3; 1 Ki. 5:7.

קרוב Ch. pl. קרובי to draw near, to approach, Dan. 3:26; 6:13.

PAEL, to offer, Ezr. 7:17.

APHEL—(1) to bring near, Dan. 7:13.

(2) to offer, Ezr. 6:10, 17.

קרוב m. (with Kametz impure) battle, war (from the root קרב, letter d), a word (except 2 Sa. 17:11) only found in poetry (Syr. صَحْبًا id.), Ps. 55:19, 22; Job 38:23. Pl. קרבות Ps. 68:31.

קרוב Ch. id. Dan. 7:21.

קרוב with suff. קרובי (Arab. قلب, the letter r being softened into l), pl. with suff. קרובי, once, Ps. 103:1.—(1) the interior, midst of a thing. בקרב in the middle, becomes commonly a prep. (like בתוך),

בקרבו in (the midst of) the land, Gen. 45:6; Ex. 8:18; Is. 7:22; 10:23. בקרב חצות in (the midst of) the streets, Isa. 5:25. בקרב הפגעי amongst the Canaanites, Jud. 1:32; after a verb of motion בקרב בקרב into (the midst of) the battle, 1 Ki. 20:39; to pass בקרב through the midst of the camp, Josh. 1:11. Used of time, בקרב שנים amid the years, Hab. 3:2.

(2) specially the inside of the body—(a) the bowels, Gen. 41:21; Ex. 29:13, 22.—(b) the heart, the mind, as the seat of thought and desire, Ps. 5:10; 49:12; 64:7.

קרובה f. constr. state קרבת approach, drawing near, Ps. 73:28; Isa. 58:2.

קרובו constr. קרובו, pl. קרובניהם Lev. 7:38 (in other copies קרובניהם), m. oblation, sacrifice, offering, whether bloody or unbloody, Lev. 2:1, 4, 12, 13; 7:13; 9:7, 15. See הקריב No. 1, b. No heed is to be given to those who (like Kimchi and Ewald), on Eze. 40:43 maintain it to be a different word, to be pronounced karban, and to be derived from Piel, a conjugation which is altogether devoid of the signification of offering. Notwithstanding the Metheg, with Abulvalid it must be pronounced korban, see Lehrs. p. 43; compare Arab. قربان, and the word immediately following.

קרבה m. oblation, offering, Neh. 10:35; 13:31.

קרבים m. AN AXE, with suff. קרבים 1 Sa. 13:20 pl. קרבים 1 Sa. 13:21, and קרבות Ps. 74:5; Jer 46:22; also קרבות (without Dag.) Jud. 9:48. (Arab. قديم, Talmud קדום id. I suppose the Hebrew קדים to be from the verbal Piel קדים the letter r being inserted (see ר), from קרם in the primary signification of being sharp; compare קדם, קדם. Another and softer form of this same word appears to be קרין, where compare the Arabic forms.)

קרוב f. (from the root קרר) cold, Pro. 25:20. קרה fut. יקרה, apoc. יקר i. q. קרה No. II—(1) TO MEET, TO GO TO MEET any one, in a hostile sense followed by an acc., Deu. 25:18; see Niphal. (2) to happen, to befall, Isa. 41:22; followed by an acc. of pers., Gen. 44:29; 1 Sa. 28:10; Est 4:7; 6:13; Ecc. 2:14; 9:11; followed by ל Dan. 10:14; Ruth 2:3, ויקר מקרה הלפת השדה לבעו, "and her chance happened (ein ihr günstiger Zufall wollte) that it was the field of Boaz."

NIPHAL—(1) to meet, to be made to meet, Num. 23:15; followed by אל (like the Germ. auf jem. stoßen), Ex. 3:18 (compare 5:3), followed by אל Num. 22:4, 16; followed by לקראת verse 3. (2) to be by chance, to happen, 2 Sam. 1:6. Compare קרא Niphal.

PIEL קרה to lay beams or joists, prop. to make the beams to meet one another (compare קרה a beam), 2 Chr. 34:11; Neh. 2:8; 3:3, 6; hence to frame, to build, Psa. 104:3.

HIPHAL—(1) to cause to meet, followed by לפני Gen. 27:20; 24:12, היתה ימי לפני היום "cause to happen to me this day" (what I seek). (2) to make opportune, i. e. to choose for one's self what is opportune, convenient, Nu. 35:11.

Derivatives, קרה, קרה, קרי, קריה, קרת, אקרה, מקרה, קריות, קרתון, קרתה, and the pr. n. קרתה.

קרבה m. a chance, accident. Deu. 23:11, לקרה לילה "on account of any chance of the night," i. e. nocturnal pollution. The Talmudists thus use the noun קרי.

קרוב m. adj.—(1) near—(a) used of place, Gen. 19:20; followed by אל 45:10; Deu. 22:2; Est. 1:14 (where place also includes dignity). "קרובי" is applied to the Levites who were allowed to go near to God, Lev. 10:3; Eze. 42:13. מקרוב from near, from the vicinity, Deu. 32:17.—(b) used of time, verse 35; Isa. 13:6; Eze. 7:7; followed by לפני (compare prope abesse ab, Arab. قرب followed by .م). Job

17:12, אור קרוב לפני השמש "the light is near before the darkness," will presently be changed into darkness.—(c) used of relationship and affinity, followed by לָּ Nu. 27:11, and לָּ Ruth 2:20. Also applied —(d) to intimate acquaintance, קרובי, my intimate acquaintance, Psa. 38:12; Job 19:14; Psalm 75:2; קרוב שָׁמַיִם, "near to us is thy name," i.e. it is familiar to us, it is daily in our mouths (compare Arab. قرب to be known); Jer. 12:2.—(e) one who succours another, brings him aid, Ps. 34:19; קרוב יי' לְעַבְדֵי לֵב, Ps. 119:151; 148:14.

(2) short (Arab. قَرِيب), and concr. something short, shortness. Job 20:5, "the triumphing of the wicked קָטָר is short" (von kurzer Dauer); קָטָר is also, within a short space, soon, presently, Arab. من قريب, Eze. 7:8.

קָרַח prop. TO MAKE SMOOTH (see קָרַח ice); specially to make bald. קָרַח קָרַח to make a bald person, Lev. 21:5; Mic. 1:16. (Hence, with the letters softened, is formed the root קָרַח which see.)

NIPHAL, to be made bald, followed by לָּ on account of any one who is dead, Jer. 16:6.

HIPHIL, i. q. Kal, Eze. 27:31.

HOPHAL, pass. קָרַח made bald, Eze. 29:18.

The derivatives, קָרַח—קָרַח immediately follow.

קָרַח ("bald"), [Careah, Kareah], pr. n. m. 2 Ki. 25:23; Jer. 40:8.

קָרַח m. bald on the back part of the head (it differs from קָרַח which see), Lev. 13:40; 2 Ki. 2:23; Chald. קָרַח id.

קָרַח m.—(1) ice, so called from its smoothness, Job 6:16; 37:10; 38:29; hence cold, Gen. 31:40; Jer. 36:30.

(2) crystal, like the Gr. κρύσταλλος, from its likeness to ice, Eze. 1:22.

קָרַח m.—(1) i. q. the preceding No. 1, ice, poet. used of hail, Ps. 147:17.

(2) [Korah], pr. n.—(a) of a son of Esau, Gen. 36:5, 14.—(b) of a son of Eliphaz, and of an Edomite tribe sprung from him, ibid. verse 16.—(c) of a Levite who conspired against Moses, Ex. 6:21; Num. 16:1, seqq. of the same family are קָרַח קָרַח Korahites, Levites and singers in the time of David (see קָרַח), to whom ten of the Psalms are ascribed, Ps. 42 (43) --49, 84, 85, 87, 88.—(d) 1 Chr. 2:43.

קָרַח on the crown of the head, Lev. 21:5; such as mourn-

ers made by shaving the hair, Jer. 47:5; 48:37; Eze. 7:18.—(b) on the front of the head, i. q. גָּבַחַת, Deu. 14:1.

קָרַח patron. from קָרַח, No. 2, c, Num. 26:58; 1 Chr. 12:6; 9:19; 26:1.

קָרַח f. i. q. קָרַח, baldness, on the crown of the head, Lev. 13:42, 43; hence figuratively a threadbare spot on the wrong side of cloth, Lev. 13:55.

קָרַח in pause קָרַח m. (from the root קָרַח) a hostile encounter, Lev. 26:28; in this phrase, הָלַךְ קָרַח עִמִּי, to go into, encounter, (to fight) with any one, i. e. to oppose oneself, to resist any one, Lev. 26:21, 23; בָּקָרַח, Lev. 26:24, 27, 40, 41.

קָרַח m. (from קָרַח, No. I.) called, chosen, Num. 16:2, and 1:16 כְּתִיב.

קָרַח f. proclamation, preaching, Jon. 3:2.

קָרַח f. a city, a town, i. q. קָרַח, but used almost exclusively in poetry, Isa. 1:21, 26; 22:2; 25:2; 26:5; 32:13; Ps. 48:3; Pro. 10:15; Job 39:7; see, however, Deu. 2:36; 1 Ki. 1:41, 45. (Syriac קָרַח id., Arabic قَرِيحَة, قَرِيحَة a city, also a village). Root קָרַח Piel, to frame, to build. Compare קָרַח.

Proper names of towns are:—(a) קָרַח אַרְבַּע [Kirjath-arba], Gen. 23:2; Jos. 15:54; 20:7; with art. קָרַח אַרְבַּע Neh. 11:25 (i. e. city of Arba, one of the Anakim, see אַרְבַּע, not Quadricomium, four towns), the ancient name of Hebron, but still used in the time of Nehemiah (Neh. loc. cit.).—(b) קָרַח בַּעַל [Kirjath-baal], the town which is more frequently called קָרַח בַּעַל (see letter d), Jos. 15:60; 18:14; and בַּעַל No. 2, a.—(c) קָרַח חֻצוֹת (town of villages), [Kirjath-huzoth], a town of the Moabites, Num. 22:39.—(d) קָרַח יַעֲרִים (city of the woods), [Kirjath-jearam], on the confines of the tribe of Judah and Benjamin, Jos. 9:17; 18:15; Jud. 18:12; 1 Sam. 6:21; with art. קָרַח יַעֲרִים, Jer. 26:20; contractedly קָרַח יַעֲרִים, Ezr. 2:25; and even קָרַח, Jos. 18:28; elsewhere also קָרַח בַּעַל, see letter b.—(e) קָרַח סִנְיָה, Jos. 15:49; (city of palm-trees, compare סִנְיָה), [Kirjath-sannah], and קָרַח סִפּוּר (city of books), [Kirjath-sepher], in the tribe of Judah, elsewhere קָרַח, Jos. 15:15, 16; Jud. 1:11, 12.—(f) קָרַח אַרְיִים, [Kirjath-arim], see letter d.—(g) קָרַח אַרְיִים (double city), [Kiriathaim]—(a) in the tribe of Reuben, Num. 32:37; Joshua 13:19; afterwards subject to Moab, Jer. 48:1, 23; Eze. 25:9.—(β) in the tribe of Naphtali, 1 Ch. 6:61; elsewhere קָרַח.

קריה and קריא Chald. id. Ezr. 4:10, seqq.

קריית ("cities"), [*Kerioth, Kirioth*], pr. n. of two towns, one in the tribe of Judah, Jos. 15:25; the other in Moab, Jer. 48:24, 41; Amos 2:2.

קריית pr. n. see above קריה letter d.

קָרַם TO DRAW OVER, TO COVER (Syr. and Chald. to overlay with metal), followed by עַל like other verbs of covering, Eze. 37:6; קָרַמְתִּי אֶלְיָכֶם עוֹר, "I will draw skin over you." Intrans. to be drawn over, fut. יִקְרַם, Eze. 37:8.

[קָרַן pr. to push with the horn, apparently; whence קָרַן.]

קָרַן f.—(1) A HORN, as of an ox, a goat, of a ram. (So in all the cognate languages. Also Gr. κέρα; Lat. cornu, French corne, Goth. haurms, whence Germ. horn). Meton.—(a) a vessel made of horn, or a horn used for a vessel, 1 Sa. 16:1, 13; 1 Kings 1:39.—(b) a horn for blowing, Josh. 6:5. Metaph. a symbol of strength and power, an image taken from bulls and other horned animals, Jer. 48:25, "the horn of Moab is broken," i. e. his strength is broken; compare Lam. 2:3; Ps. 75:11. הִרִים קָרַן פּ to exalt, or lift up any one's horn; (as God), i. e. to increase his power and dignity, Ps. 89:18; 92:11; 148:14; 1 Sa. 2:10; Lam. 2:17 (compare Barhebr. p. 516. Haririi Cons. 43, p. 498, 99, ed. de Sacy, and the note there given, and the epithet of Alexander the Great ذو القرنين the two horned, which I have no doubt in interpreting powerful). Hence קָרַנִּי קָרַנִּי my horn is high, i. e. my strength increases, I acquire new spirit, Ps. 89:25; 112:9; 1 Sa. 2:1. In the same sense, Amos 6:13, לָקַחְנוּ לָנוּ קָרְנִים "we have taken horns to ourselves." On the other hand in a bad sense, הִרִים קָרְנוֹ to lift up one's own horn, i. e. to be proud, Ps. 75:5, 6. (Compare Lat. cornua sumere, used of those who from too much confidence in their own powers are overbearing; also Hor. Od. iii. 21, 18, addis cornua pauperi.) There is a similar metaphor in the following, Job 16:15, "I have put my horn in the dust," where we in the usage of our language would say my head, on which is the highest honour and glory. Ps. 18:3, David calls God קָרְנִי "the horn of my help," or "of my liberation," i. e. the instrument of liberation, an image taken from horned animals, which use their horns as a defence; Psal. 132:17, "there (in Zion) I will make the horn of David to shoot forth," I will cause the power of the kingdom of David to

flourish; or rather, I will grant to the house of David powerful offspring.—Where true horns are understood, for the plur. is קָרְנִים and קָרְנִים (as if from קָרַן), Dan. 8:5, 6, 20; more rarely pl. קָרְנוֹת Zec. 2:1, 4; Psa. 75:11; Ezek. 27:15 (where horns of ivory mean elephants' teeth, by a common error of the ancients [or rather they were called horns from resemblance]. Comp. Plin. N. H. xviii. § 1). From its resembling a horn,

(2) the summit of a mountain, which the Swiss also call a horn, as Schneckhorn, Wetterhorn, Warhorn Isa. 5:1. (Arab. id.)

(3) קָרְנוֹת הַמִּזְבֵּחַ horns of the altar, are projections like horns at the four corners of the altar; such as I myself have seen in the Egyptian altars yet in existence, namely those that Belzoni dug up. Lev. 4:7, 18, 25, 30, 34; 8:15; 9:9; 16:18. The corners of the altar cannot themselves be understood, see Ex. 27:2. Also poet.—

(4) dual קָרְנִים is used of flashes of lightning, Hab. 3:4; just as the Arabian poets compare the first beams of the rising sun to horns, and call the sun itself a gazelle; see אֵלֶּיָּהּ. Hence—

קָרַן verb denom. to radiate, to emit beams, to shine (used of the face of Moses), Ex. 34:29, 30, 35. Absurdly rendered by Aqu. and Vulg. cornuta erat, whence painters represent Moses as having horns.

HIPHIL, to bear horns (pr. to put forth, to produce), Ps. 69:32.

קָרַן emphat. קָרְנָא Ch. a horn, Dan. 3:5, seq.; 7:8. Dual קָרְנֵינוּ also used for the pl., Dan. 7:8, 20, 24.

קָרַן הַפּוֹד ("horn of paint"), [*Keren-happuch*], pr. n. f. Job 42:14.

קָרַם TO BOW ONESELF, hence to sink together, to collapse, i. q. קָרַע in the other member, Isaiah 46:1. (In the old versions, is broken; compare the verb קָרַע to break.) Hence—

קָרַם plur. קָרְמִים const. יָרַסִּי pr. curve, joint (Stent; compare קָרַל); hence tache, hook, into which a little hook is put, Ex. 26:6, 11, 33; 35:11; 39:33

קָרַם see קָרַם.

קָרַסל prop. diminut. from קָרַם (see under קָרַם CCCXXI, B), a joint, a little joint; Stent; especially the ankle (which is also, in Germ., expressed by a diminutive Knöchel). Dual קָרַסְלִים Ps. 18:37 לֹא מָעַרְוּ אֶקְרַסְלֵי "my ancles have not slipped;" 1 Sa. 22:37. Vulg. tali. (Compare Targ. Eze. 47:3). I have no doubt that from this word (a quadriliter

being contracted into a trilateral) is derived Arab. *to walk unsteadily, to walk with tottering ancles; commonly, to limp; אצל a man thus walking, weak in the ancles and legs. Compare קשל.*

קרע — (1) TO REND, TO TEAR ASUNDER, as garments; for sorrow, Gen. 37:29, 34; 44:13; 2 Sam. 13:31; 2 Ki. 18:37; as a wild beast, the breast of any one, Hos. 13:8; God, the heaven, Isaiah 63:19. קרע Jer. 4:30, to rend the eyes with paint, by putting too much stibium on them (see קהל).

(2) to rend away, tear out, Lev. 13:56; 1 Sam. 15:28, "Jehovah rendeth away the kingdom of Israel from thee;" 1 Sa. 28:17; 1 Ki. 11:11.

(3) to cut in pieces (with a knife), Jer. 36:23.

(4) to cut out (windows in a wall), Jer. 22:14.

(5) to tear with words, to curse, Ps. 35:15 (Arab.

قرع II., to blame, to rebuke. Compare קבץ No. 1, 2, 3).

NIPHAL, pass., to be rent; used of garments, Exod. 28:32; 39:23; of a rent altar, 1 Kings 13:3, 5. Hence —

קרעים m., pl. torn pieces of cloth, 1 Ki. 11:30, 31; Prov. 23:21.

קרץ — (1) nearly i. q. cogn. קרע TO TEAR; hence TO CUT OFF, TO DESTROY; Arab. قرض; whence קרץ destruction; and Chald. קרץ a piece.

(2) specially to tear with the teeth, to bite, (Arab. قرض; especially in the phrases — (a) קרץ שפתים to bite the lips, as is done by a wicked man when devising snares, Prov. 16:30. — (b) קרץ ל' Prov. 10:10; Ps. 35:19; and קרץ עינים Prov. 6:13; to compress the eyes (like the lips), to wink with the eyes behind another's back, as done by a malicious and crafty man.

PUAL, to be torn off, nipped off, Job 33:6, מחרק מחרקתי נסאני "I, too, was nipped off from the clay," an image taken from a potter, who pinches off a piece from the mass of clay, to make a vessel.

קרץ m., destruction, Jer. 46:20. See the root No. 1.

קרין m. Chald., a piece; Syr. قرين; see the root No. 1; in this phrase יאכל קרין to eat any one's pieces; metaph. to calumniate, to slander, to act the sycophant; the same metaphor, in which, in Lat. mordere, dente carpere, dente rodere, are said of sycophants. Dan. 3:8; 6:25. (Syr. قرين id. Arab.

أكل لحمًا to eat any one's flesh, to calumniate; and simpl. اكل IV. to calumniate; اكله calumny.

Another mode of explaining this phrase has been proposed by Storr, Observat. ad Analog. et Synt. Ling. Hebr. p. 4, who renders it, calumniâ pasci, i. e. huic operam dare ad explenda animi invidi desideria.)

קרקע m. quadril. — (1) the ground, the floor (compare Arab. قرق and قرق an even floor). — (a) in the holy tabernacle and temple, Num. 5:17; 1 Kings 6:15; 6:30; 7:7, מן הקרקע ועד הקרקע "from one floor to the other," or to the ceiling (which is the floor of the upper story), von einem Boden zum andern, i. e. the walls from the bottom to the top (not as De Wette, über den ganzen Fußboden). — (b) used of the bottom of the sea, Am. 9:3.

(2) [Karkaa], pr. n. of a town in the southern region of the tribe of Judah, Jos. 15:3.

קרקר (perh. i. q. قرق "soft and level ground"), [Karkor], pr. n. of a town beyond Jordan, Jud. 8:10.

קרר an unused root, to be cold. Ch. and Syr. id. Arab. قر to be cold, to be quiet.

Derived nouns, קר, קר, קרה, מקרה.

קרש an unused root (cogn. to the verb קרש, to cut, to cut up; Arab. قرش, according to the Kamûs, page 823, i. q. قطع. Hence —

קרש with suff. קרש Ezek. 27:6; pl. קרשים m. a board, plank, Ex. 26:15, seqq.; 36:20, seqq. Collect. deck (of a ship), Eze. loc. cit.

קרחה (from the root קרה, of the form קרחה, fem. a poet. word, i. q. קריה a city, but of less frequent occurrence, Job 29:7; Pro. 8:3; 9:3; 11:11. Ch. קרתה id. The same word is found in Persian and Syriac names of cities, as Cirta, Tigranocerta, also on the Phœnicio-Sicilian coins struck at Panormus [Palermo], which have on the face the inscription מחנת (מחנת the camp, prob. a domestic name of the city), on the back קרת חרשת (קרת חרשת New City), prob. Carthage, to which Panormus was subject; see Bayer, on Sallust. p. 347; Mionnet, Descr. des Médailles, plate 20; [also Monumm. Phœn.]

קרחתה ("city"), [Kartah], pr. n. of a town in the tribe of Zebulun, Josh. 21:34.

קרחתן ('two towns,' an ancient dual, from קרת

[Kartan], pr. n. of a town in the tribe of Naphtali, otherwise קרתן, which see, Josh. 21:32.

קשה an unused root, according to Simonis, i. q. קשה No. II, to peel off the bark; hence to turn, and generally, to frame into a round form; hence קשה, קשה, and —

קשה & קשה, only pl. קשות Exod. 25:29; 37:16; const. קשות Nu. 4:7, cups. (Chald. קשות, קשות id.)

קשט an unused root, i. q. קשט, Arab. قسط to distribute equally; whence قسط a measure, a portion measured out, and Heb.—

קשטה f. Gen. 33:19; Josh. 24:32; Job 42:11, pr. something weighed out; hence used of some certain weight (compare קנה, שקל, פברה) of gold and silver, which, like the shekel, was used for money in the age of the patriarchs. It may be supposed to have been heavier than the shekel, and to have contained about four shekels, from the passages Gen. 33:19; 23:16, compared together. According to Rabbi Akiba (in Bochart, in Hieroz. t. i, 3, c. 43), a certain coin was also in a later age called in Africa Kesita. The ancient interpreters almost all understand a lamb; but for this signification there is no support either in the etymology or in the cognate languages; nor does it accord with patriarchal manners, since in their age merchandise was no longer exchanged, and real sales were common for money either weighed or counted (Gen. 23:16; 47:16); see the arguments against Frid. Spanheim in Hist. Jobi (Opp. III, page 84), well brought forward by Bochart, loc. cit. A coin bearing the figure of a lamb, which was thought of late to be the Kesita by Frid. Münter (in a Dissertation in Danish, on the Kesita, Copenhagen, 1824), I consider to be a coin struck in Cyprus, of which kind more are extant.

קשש an unused root, which appears to have had the sense of peeling off, scaling off. Hence—”]

קשקשת pl. קשקשים 1 Sa. 17:5, and קשקשות Eze. 29:4, f. a scale, so called from its peeling off, see the root קשה. Lev. 11:9, seqq. קשקשים a coat of mail made of scales, i. e. consisting of thin iron plates like scales, 1 Sa. 17:5.

קש m. straw (so called from its being collected, see קשית) Exodus 15:7; Isa. 5:24; 47:14; chaff dispersed by the wind, Job 13:25; Isa. 40:24; 41:2.

קשא an unused root; see the following word.]

קשא only in pl. קשאים cucumber, various species of which grow in Egypt and Palestine, Num. 11:5.

Arab. قشأ, Syr. قشأ, whence Cucumis Chate, Linn.; Gr. with the letters transposed, σικυός, σικύα. The Talmudists rightly sought the origin of the word in its being difficult to cook (from קשא = קשה No. I), compare Plin. xix. 5.

Derivative, מןקשה No. II.

קשב fut. קשב TO ATTEND to any thing, once in Kal, Isa. 32:3, where it is ascribed to the ear. (The original idea I consider to be that of sharpening, so that קשב is almost the same as קצב, German die Ohren spitzen, to prick up the ears, an expression taken from animals; see the remarks under קצב p. xxvi, B.)

HIPHAL, with the addition of קשוה to prick up (pr. to sharpen) the ear, i. e. to attend to any thing, Ps. 10:17; Prov. 2:2; without קשוה id.; followed by קל Ps. 142:7; Neh. 9:34; ל Ps. 5:3; Isa. 48:18; על Prov. 17:4; 29:12; ק Ps. 66:19, acc. Job 13:6. Hence—

קשב f. קשבת adj. attentive, Neh. 1:6, 11.

קשב adj. id. Ps. 130:2.

קשב m. attention. Isaiah 21:7, קשבו קשב קשב “ he attended with attention, with very great attention.”

I. קשה—(1) i. q. Arab. قسا TO BE HARD, e. g. of words, 2 Sa. 19:44.

(2) to be heavy, used of the hand of God in punishing, 1 Sa. 5:7; of anger, Gen. 49:7.

(3) to be difficult, hard, Deu. 1:17; 15:18.

NIPHAL, part. קשה to be harshly treated, afflicted with a heavy lot, Isa. 8:21.

PIEL, Gen. 35:16, וקשה בקרחה to have hard labour in parturition (sic hatte es schwer beim Gebären). Verse 17 in the same phrase is Hiph. (but it is needless to do what has of late been proposed, to take וקשה as fut. Hiph. for וקשה).

HIPHAL, הקשה, fut. apoc. וקשה—(1) to make hard, to harden, e. g.—(a) the neck, i. e. to be obstinate, stubborn, Deut. 10:16; 2 Ki. 17:14; without קשה Job 9:4.—(b) followed by לב to harden any one's heart, to make him obstinate, Ex. 7:3; Deut. 2:30, לבו to harden one's own heart, Ps. 95:8; Proverbe 28:14.

(2) to make (a yoke) heavy, 1 K. 12:4.

(3) *to make difficult*, 2 Ki. 2:10, **הַקָּשִׁיתָ לְפָנָיו** "thou hast asked a difficult thing." Ex. 13:15, **כִּי הִקְשָׁה פַרְעֹה לְשַׁלְּחַנוּ** "when Pharaoh would hardly let us go," was unwilling to send us away.

Derivatives, **קָשָׂה**, **קָשִׁי**, and pr. n. **קָשִׁיּוֹן**, also **קָשָׂאִים** [in Thes. from **קָשָׂה**].

II. **קָשָׂה** i. q. **קָשָׂה**, Arab. **قَشَا** *to peel off bark*, especially by turning, hence *to turn*, to work in a round form.

Derivatives, **מִקְשָׂה**, **מִקְשָׁה**.

קָשָׂה m. adj. **קָשָׂה** f. —(1) *hard*, used of hard servitude, Exod. 1:14; 6:9; 1 Ki. 12:4; *hard*, i. e. harsh words, Genesis 42:7, 30; Job 30:25, **קָשָׁה-יוֹם** "whose day is hard," whose lot is hard, unhappy.

(2) *firm, fast*, **σκληρός**, Cant. 8:6; and in a bad sense, *hardened*. **קָשָׁה עֲרֵף** *stubborn*, Exod. 32:9; 34:9; **קָשָׁה פְּנִים** *hard-faced, impudent*, Ezek. 2:4; **קָשָׁה לֵב** *stubborn of heart*, Eze. 3:7; without **לֵב** id., Isa. 48:4.

(3) *heavy*—(a) i. q. vehement, of a wind, Isaiah 27:8; of a battle, 2 Sam. 2:17.—(b) i. q. powerful, strong, 2 Sam. 3:39.—(c) **קָשָׁה רוּחַ** *heavy in spirit, sad in spirit*, 1 Sa. 1:15.

(4) *difficult, hard*, Ex. 18:26.

קָשׁוּט Ch. *truth*, i. q. Heb. **קָשָׁט** Daniel 4:34. **קָשׁוּט מִן הַאֱמֻנָה** from the truth, i. e. *truly*, Dan. 2:47.

קָשָׁח Arab. **قَسَحَ** i. q. **קָשָׁה** TO BE HARD, comp. under the verb **קָשַׁח**. In Kal not used.

HIPHIL—(1) *to harden the heart*, Isa. 63:17.

(2) *to regard, or treat harshly*, Job 39:16.

קָשָׁט an unused root, i. q. **קָשָׁט**, **قَسَطَ** *to divide equally*, conj. IV. to be equal (Willmet, in Lex. Arab. places the original idea of this word in hardness, hence probity, that which cannot be turned aside, so that it would be kindred to the root **קָשָׁה**, **קָשָׁח**.) Hence—

קָשָׁט m. Ps. 60:6; and **קָשָׁט** Pro. 22:21; *truth*.

(Chald. **קִישְׁטָא**, Syr. **قَشَطَا** the letters **ת** and **ט** being interchanged, id.)

קָשִׁי m. (from the root **קָשָׁה**) *hardness of mind, obstinacy*, Deu. 9:27.

קָשִׁיּוֹן ("hardness"), [*Kishion, Kishon*], pr. n. of a town in the tribe of Issachar, Jos. 19:20; 21:28; called in 1 Chr. 6:57, **קִישָׁן**.

קָשָׂה fut. **קָשָׂה**.—(1) TO BIND, with an acc. and **וְעָלָה** to bind anything to anything, Gen. 38:28; Pro. 3:3; 6:21; 7:3; with acc. and **וְעָלָה** Job 39:10; Jos.

2:18 (but in Job 40:29 ? does not belong to the construction of the verb; "wilt thou bind him for thy maidens?" i. e. that thy maidens may sport with him.) Metaph. Gen. 44:30, **נִפְשׁוֹ קָשְׁרָה בְּנַפְשׁוֹ**, "his (the father's) soul is bound up with his (the boy's) soul," embraces him with closest love (compare 1 Sam. 18:1); Pro. 22:15.

(2) *to conspire* (pr. to join together, to confederate oneself with others), followed by **עָלָה** against any one, 1 Sam. 22:8; 2 Sam. 15:31; 1 Ki. 15:27; 16:9, 16; 2 Ki. 10:9, etc.; fully **קָשָׂה קָשָׂה**, see **קָשָׂה**.

(3) Part. pass. **קָשָׂה**, *bound*, hence bound together in a compact and firm body, i. e. *robust*, Gen. 30:42. As to how the verbs of binding are applied to strength, see **קָשָׂה** No. 3, **קָשָׂה** No. 6.

NIPHAL.—(1) pass. of Kal No. 1, Metaph. 1 Sam. 18:1 (compare Gen. 44:30.)

(2) *to be bound together, compacted* (as a wall), and thus *to be finished*, Neh. 3:38.

PIEL.—(1) i. q. Kal No. 1, *to bind together*, Job 38:31.

(2) *to bind to oneself* (like a girdle), followed by an acc. Isa. 49:18; **תִּקְשְׁרִים בְּבִלְתִּי**, "thou shalt bind them on thee as a bride," sc. binds on her girdle. In the other hemistich, "thou shalt put them on as an ornament."

PUAL, part. **מִקְשָׁרוֹת** *robust* (ewes), Gen. 30:41; see Kal No. 3.

HITHPAEL, i. q. Kal No. 2, 2 Ki. 9:14; 2 Ch. 24:25, 26. Hence—

קָשָׁר m. with suff. **קָשָׁרוֹ** *conspiracy*, see the root No. 2, 2 Ki. 11:14. **קָשָׁר קָשָׁר** to make a conspiracy, 2 Ki. 12:21; 14:19; 15:30; Isa. 8:12. And—

קָשָׁרִים m. *girdles, bands* of women, especially of a bride (compare Isa. 49:18), Isa. 3:20. Compare **קָשָׁר** No. 2.

קָשָׁשׁ in Kal only found Zeph. 2:1, see Hithpael.

POEL **קָשָׁשׁ** TO GATHER, TO SEEK FOR (Arab. **قَش**), e. g. straw, Ex. 5:7, 12; sticks, Num. 15:32.

HITHPOEL, metaph. *to gather one's self*, i. e. to collect one's thoughts together (**فِخْ** sammets), Zeph. 2:1.

Derivative, **קָשָׁה**.

קָשָׁת pl. **קָשָׁתוֹת**, constr. **קָשָׁתוֹת**, comm. (m. 2 Sam. 1:22; f. Psa. 18:35).—(1) *a bow* (from the root **קָשָׁה**, of the form **קָשָׁת**, **קָשָׁת**, **קָשָׁת**; although **ת** servile afterwards becomes a radical letter, compare Aram.

كَشَفِي to shoot, see Lehrs. p. 439, 474. Arabic

קֹשֶׁת (bow)—(a) for shooting arrows. Gen. 21:16; Isa. 13:18; Job 20:24, and frequently. קֹשֶׁת דָּרָךְ to draw a bow, see דָּרָךְ. בֶּן־קֹשֶׁת the son of a bow, i. e. an arrow, Job 41:20. Meton. bow is used—(a) for archers, אֲנָשֵׁי קֹשֶׁת Isa. 21:17; 22:3; Ps. 78:57, where אֲנָשֵׁי קֹשֶׁת רְמִיָּה are *deceitful archers* (who deceive by a simulated flight). Compare קֹשֶׁת רְמִיָּה used for reapers.—(β) the song of the bow, 2 Sa. 1:18, i. e. David's elegy, composed on Saul and Jonathan, in which mention is made of the bow, verse 22; on this manner of inscribing poems and books, used by the orientals, see Jones, on Asiatic Poetry, p. 269; my Comment. on Isa. 22:1. In other places bow is used métaph. for strength and power; hence to break any

one's bow, i. e. to break his strength, to overturn his power, Hos. 1:5; Jer. 49:35; Job 29:20, "my bow is strengthened in my hand," i. e. my strength increases; Gen. 49:24.—(b) the heavenly bow, the rainbow, Gr. *rózon*, Gen. 9:13, seq.; Ezek. 1:28. Hence denom.—

קֹשֶׁת m. an archer, Gen. 21:20.

קֶתֶה an unused root, see קָתַל

קִתְרוֹם Ch. always קרי for קִתְרוֹם *cithara, harp*, which see. This form is more common in the Targums; but for that very cause it is less to be approved of in the text of Daniel than the other.

ר

Resh, the twentieth Hebrew letter, as a numeral, i. q. 200. The name רִישׁ, i. q. Chald. רִישׁ and Heb. רִישׁ, denotes the head, and refers to the form of this letter in the Phœnician alphabet (q), from which, with the head turned back, comes the figure of the Greek Ρω.

This letter is cognate—(1) as being the hardest of the liquids, with the other liquids, and sometimes with ל and נ, see pp. cccxxi, A, and dxxiii, A.

(2) as being partly pronounced in the throat with the guttural ע, p. dxcviii, A.

(3) it is sometimes interchanged with the sibilants, especially with ש, compare רָבַק and רָזַק to emit rays, חָרַם, Arab. خرم and خزم; also רָם and רָם to muzzle, رَم and رَم; and رَم to be proud, and others. See also the paronomasia in the words חָרוֹן and חָזוֹן Eze. 7:13.

It is also to be observed that sometimes a single letter, with ר inserted before it, is used instead of a double letter; and this takes place especially in the Aramæan and the later Hebrew, as רָבַס, Ch. בָּרַס, a throne; רָבַשׁ in Chron. דַּמַּשְׁקָא Damascus, רָבַבְל quadrilit., formed from Piel רָבַל to bind; also רָבַס, סָרְבַל, בָּרַס; similarly, too, we must explain שָׁרְבִיט a sceptre, i. q. שָׁבֵט, Ch. שָׁרְבִיט cubit, i. q. שָׁבֵט, formed from שָׁבַט, שָׁבֵט, although these forms are no longer found.

רָאָה inf. absol. רָאָה, רָאוּ, constr. רָאָה, רָאוּ, fut. יִרְאֶה, apoc. יִרְאֶה, with ו convers. יִרְאֶה, rarely יִרְאֶה יִרְאֶה; Sam. 17:42; 2 Ki. 5:21 in the rest of the forms יִרְאֶה, וְיִרְאֶה, וְיִרְאֶה.

(1) to see (Arab. رأى, id. To this answers the Gr. ὁράω, like רָאָה, Gr. εἶδω, Lat. video). Const. followed by an acc. (very frequently), rarely followed by a dat. Ps. 64:6; and with two acc. Gen. 7:1, אֲנִי רָאִיתִי צְדִיקִים "thee have I seen righteous;" followed by an entire sentence, with כִּי prefixed, e.g. Gen. 6:5, הִנֵּה רָאִיתִי כִּי רָבָה רָעַת הָאָדָם, Gen. 28:6; 29:31; 38:14; also by attraction, Gen. 1:4, וְיִרְאֶה אֱלֹהִים אֶת־הָאָדָם, Gen. 6:2; Exod. 2:2; followed by וְ interrogative (whether), Ex. 4:18. Without the accusative, Ps. 40:13, "the penalties of sins [my iniquities] יִלְכְּתִי לְרֵאיוֹת לֹא אֶרְאֶה," i. e. take them in with my eyes, they are so much. Psalm 40:4, רַב־יְמֵי יִרְאוּ וְיִרְאוּ "many shall see (shall be witnesses of my liberation) and shall fear;" compare the same paronomasia, Ps. 52:8; Job 6:21.—Specially—(a) to see the face of a king, is said of his ministers, who are received to his presence, 2 Ki. 25:19; Jer. 52:25; Esth. 1:14.—(b) To see the face of God, i. e. to be admitted to behold God, a privilege conferred, according to the Old Test., to very few mortals; as to the elders of Israel in the giving of the law, Ex. 24:10 (compare Ps. 11:7; 17:15); to Moses, Ex. 33:20. It was commonly considered that this could not be done without peril of life, Gen. 16:13; 32:31; Jud. 13:22; Isa. 6:5; compare Exod. 33:20; so also Jud. 6:22.—Absol.—(c) to see is used for to enjoy the light, to live; Gr. βλέπω; more fully, to see the sun, Ecc. 7:11 (compare Gr. ζῶειν καὶ ὁρᾶν φῶς ἠελίου, Hom.; in later writers simply ὁρᾶν); also, to see Jehovah in the land of the living, Isa. 38:11. It is thus that the difficult passage Gen. 16:13, is to be understood, וְיִרְאֶה אֱלֹהִים וְיִרְאֶה אֱלֹהִים.